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Biography.

BRIEF MEMOIR OF THE EVANGELIST, LEANG AFA.

THE following account of the Chinese convert, whose name has often been mentioned in the pages of this work, was composed and forwarded by Mr. Bridgman. The narrative is brought down to the first of March last.

There is no very clear evidence that the gospel of God, in its purity, and before the present era, was ever published to the Chinese; and, excepting a few thousand who have been baptised into the Romish faith, there are not probably, among the three hundred and fifty millions of this empire, more than twenty souls who are ready to avouch the Lord Jehovah to be their God and Jesus Christ to be their Savior. Even the name of Jesus is an offence to this people; and among every description of persons, from the monarch to the beggar, there is an apathy in regard to spiritual things, a self-complacency towards themselves and whatever is their own, a contempt of strangers, and a hatred of foreign creeds, which render the Chinese proof against every thing but the force of divine truth. That can subdue them; and those who have felt its power know assuredly that to Jesus every knee shall bow and every tongue confess. This truth, attested by many infallible witnesses, is made sure by the blood of an eternal covenant. The following brief notice of a Chinese evangelist affords a beautiful illustration of the force of divine truth, and will encourage disciples of Christ to come up to the help of the Lord against the mighty.

LEANG KUNG-FA, who is known to the churches by the name of AFA or LEANG-AFA, is now in the forty-seventh year of his age. His native place is in the province of Kwang-tung, about seventy miles distant from Canton. He was born

of poor parents, and until he was eleven years old, they were unable to provide for him any means of education. Most boys in China, perhaps nine tenths, are taught to read and write; yet a large majority of them do not commence their studies until they are seven, eight, or nine years old; while not a few, like Afa, spend the first ten years of their lives in idleness and vain sports. At the age of eleven, Afa entered the village school, and continued there three years; during that time he studied the *Sz-shoo* (or *Jourbooks*), the *Shoo-king*, the *Yü-king*, the *Le-ke*, and the *Shing-yu-kau*. These text books, which contain the rudiments of the Chinese ethics, science, and political economy, he committed thoroughly to memory, so that he could repeat word for word. This task many lads accomplish; and then their education is completed, unless they are destined to a literary course, with a view to become officers of state. But such was not the case with Afa; and though he desired to read many books, yet the poverty of his parents prevented him from pursuing his studies, and compelled him to leave the cottage of his father and mother and seek employment abroad for a livelihood. He now came to Canton for the first time. Here, after having tried the business of pencil-maker, he finally engaged in cutting or engraving blocks for printing Chinese books. In this employment he continued four years with a master who took much pains to instruct him in the art. He then changed his place of

residence; and after a few months, left Canton for a neighboring village. While there, and in the 22d year of his age, he was called home to mourn the death of his mother. But he soon returned again to his work, which he continued to pursue, sometimes in Canton and sometimes in neighboring villages. Neither the death of his mother, nor any other occurrence hitherto, had caused him to think seriously of his condition, either in this life or the life to come. He lived, as all his countrymen are now living, with scarcely a solitary exception, in a state of most awful carelessness and stupidity.

In the kind providence of God he was at length to be brought into contact with one who cared for his soul, and who, whenever there was opportunity, was faithful to warn and admonish him; and after he was converted, to instruct, encourage, and strengthen him. Dr. Milne arrived in China July 4, 1813; the next year, after having visited Java, he and Dr. Morrison resolved on commencing a mission at Malacca. The publication of books was a principal consideration which led to this undertaking, and was to form one of its chief objects—an object of great importance, which has been, and must continually be, kept constantly in view. Thus, while he knew it not, the way was prepared to bring Afa to a knowledge of the truth, and train him for future usefulness. He had for several years been engaged in printing, and had become a good proof-reader. Such a man was wanted for the new mission. When Dr. Milne sought for a printer, Afa was recommended to his attention; and having exhibited satisfactory proof of his skill and workmanship, was engaged to proceed to Malacca.

It was at this time that he first began to think of his condition as a moral and accountable being. While sitting alone, waiting for the time of embarking, he thus thought with himself—"I am now twenty-seven years old; from the age of nineteen, when I had learned my trade, to the present time, I have had no fixed residence, have associated only with worthless friends and companions, and all the money which I have earned has been wasted by intemperance and gambling. I have not done the least thing that is good, and how can I be esteemed a human being? Now that I am about to go to Malacca, why not renounce my worthless friends; and when I shall have arrived at that place, cease to follow my former wicked practices and become a good man?" While his mind was occupied with these thoughts, the time came

for him to leave Canton. Accordingly, in company with *Le*, who was to go with Milne as teacher of the Chinese language, he started for Malacca; but the ship in which they were to embark had already sailed; they tarried therefore about two months with Milne in the house of Dr. Morrison. During that time Dr. Milne took frequent opportunities to converse with him, and importuned him to read the holy Scriptures and to worship the living God. "I was surprised," says he, "and thought it exceedingly strange that he should wish me to do this; and I was much displeased; there was no other way, however, but to comply with his wishes."

About the middle of April, 1815, he embarked with Dr. Milne for Malacca. After a voyage of thirty-five days they all reached Malacca in safety. As soon as Afa went on shore he was surrounded by many of his countrymen; but they were all from the province of Fuh-keen, whose dialect he was unable to understand. Seeing himself in such a condition, he felt that he was a worthless being; "I had a mouth," said he, "but I could not speak; I had ears, but I could not hear; my grief was extreme."

During the first twelve months which he spent at Malacca, he lived in the house of Dr. Milne. His feelings at the close of that time he has described in the following words. "Having opportunity of being alone, I reflected on the words and actions of the past year, and was thoroughly convinced that I was a sinner, but knew not how to obtain the pardon of my transgressions. I thought thus in my heart; 'Now I have come to this foreign country, and do not understand the language of its inhabitants; I have now no useless friends with whom I may associate, I need not fear that others will lead me away to evil and wicked practices; now, I may repent and put away my wicked heart, and become a good man. Accordingly, on the first and fifteenth of every moon, at four o'clock in the morning, I burned incense, and knelt down at the door of my room and recited long prayers to the goddess of mercy; then again I knelt down and prayed to Boodha and to the other gods and goddesses, that they would protect me and give me peace and great prosperity. But though externally, I thus worshipped gods of every description, still evil and wicked thoughts were continually cherished in my heart, and false and deceitful words were not removed from my lips. Dr. Milne, in the mean time, was constant in maintaining family

prayer, with the reading of the Scriptures, every night and morning, and also public worship every Sabbath day: but though I read the words of the Bible, and heard him explain their meaning, yet I did not understand the sense of the one, or comprehend the reasoning of the other. Though I yielded in some measure to the wishes of Dr. Milne, yet I disliked exceedingly to read the Bible and worship God; and as I saw that he used no gilt paper, incense, candles, or images, I could not comprehend what kind of deity he worshipped, and therefore I did not wish to join with him."

After dwelling a year under the same roof with Dr. Milne, he removed to another house that had been provided for him; yet he did not get free, as he wished to do, from the solicitation and admonition of his employer and instructor; "for," to use his own words, "Dr. Milne still insisted upon it that all the members of his household should assemble morning and evening to read the Bible and worship God; and though I daily heard him speak of the death of Jesus, and the atonement which he had made for the sins of the world, his words only reached my ear, they did not touch my heart; my thoughts were occupied with other things. Sometimes I would meditate on the doctrines of the Bible, but I could not understand them; again I would listen carefully to Dr. Milne's expositions of Christianity, but I was unable clearly to comprehend the subject; my heart rose in opposition against the new religion, and I wished to hear nothing more about it." The enmity of his heart at this time was very great, and induced him, when among his companions, to rail at both Dr. Milne and the doctrines which he inculcated.

While he was in this unhappy and troubled state of mind, a priest of Boodha, from one of the western provinces of China, came to Malacca, and took up his residence in a temple near where Afa lived, and began immediately to call on the inhabitants of the place to contribute of their money to repair and furnish the temple. "He frequently came to my house," says Afa, "and sat down and conversed about the regulations and customs of the Boodhists. I asked him what advantage will it be to a man to embrace his religion? He replied, 'The doctrines and the practice of the Boodhists are supremely important! If an individual abandons the world, joins the sect, and serves Boodha, he will not only obtain the forgiveness of his own sins, but those of his whole family will be blotted

out! In what way, I inquire, can the pardon of his sins be obtained? He replied, 'We daily, morning and evening, repeat the sacred books, and grandfather Boodha is pleased and looks down from the western heavens and forgives the sins of the man and his family; and if he will contribute money to the support of it and its inmates, the priests will recite prayers for him, and after death he will return again into this world to be born of rich and honorable parents and will not sink into the miseries of hell!' When I heard the priest affirm that in this way all sins could be forgiven, I joyfully believed his words, and desired to learn the doctrines of the sect. I inquired of the priest, therefore, if it would be meritorious in me to burn incense and recite prayers to Boodha? 'It would be in the highest degree meritorious,' he replied, 'thus to know and trust the god.'

The priest then gave him a book and directed him to peruse it in retirement, assuring him, that if he read a single page, he would reduce a little the sins of his former state (of being in this world); but that if he would recite *one thousand million* pages, or an equivalent in repetition, then all the sins of his former state would be cancelled, all suffering in the present state be prevented; and in his future state, after being born again into this world, he would go away into the western heavens to enjoy supreme delight for ages. Upon this representation he took the book and followed assiduously the advice of the priest. Having persisted in this course for several tens of evenings, and while sitting alone one night he thus meditated: "From my nineteenth to the present, the twenty-eighth year of my age, all my thoughts, words, and actions have been evil; and now I am sitting here alone reciting prayers to Boodha, and am not attempting one good or one meritorious action; how then can I obtain pardon of my sins?" He now began seriously to fear the consequences of his former evil practices; he doubted the utility of his present course; he desisted from the recitation of his sacred books; and desired no longer to sit with the priest and converse about the doctrine of Boodha.

He now for the first time was willing to listen to the preaching of the gospel. Whenever he had opportunity he seized his Bible and read it with interest, and noticed particularly those passages which were levelled most directly against his own evil and wicked practices, lying, deception, and against the worshipping of idols and false gods. Thus he began

to understand the meaning of the holy Scriptures, and to see and feel the extent and force of their requirements. The death and sufferings of Jesus deeply affected his mind. The Bible, which he now knew was true, carried conviction to his heart, and he began to understand something of the way in which sins could be forgiven. He found delight in hallowing the Sabbath day, and in joining in the worship of the most high God, and in reading and studying his holy word. When he found difficult passages, which he could not understand, he used to go with them to Dr. Milne, who, not less in accordance with the prompting of his own heart, than with the new desires of Afa, discoursed fully to him concerning the character of the living and true God—the Father, the Son, and the Holy Ghost,—the immortality of the soul, and the doctrine of eternal rewards and punishment. As his knowledge increased, he became more and more thoroughly convinced of being a sinner, and sought more and more earnestly to know the way of salvation and redemption by Jesus Christ. He saw now, and felt, that there was no hope for him, except in and through the merits of the Savior, in whom he desired to put all his confidence, and to receive, as a sign of this faith, the seal of baptism.

This forms a most important point in his history: he was now called on to come out from the world, to abandon entirely and forever his former favorite "evil and wicked practices and worthless friends," and in the most solemn manner to renounce the religion and faith of his ancestors and the gods of his country, and to avouch the Lord Jehovah, one God, to be his only Savior. He counted well the cost, and came deliberately to the determination to take up the cross and follow Christ. "At twelve o'clock this day," Sabbath, November 3d, 1816, says Dr. Milne, "I baptised, in the name of the adorable Trinity, Leang-Kung-fa. The service was performed privately, in a room of the mission-house. Care has been taken, by private conversation, instruction, and prayer, to prepare him for this sacred ordinance. This had been continued for a considerable time; and finding him still steadfast in his wish to become a Christian, I baptised him. The change produced in his sentiments and conduct is, I hope, the effect of Christian truth, and of that alone; yet who of mortals can know the heart? Several searching questions were proposed to him in private; and an exercise suited to the case of a heathen candidate for baptism,

composed and given to him to read and meditate upon. At baptism, the following questions were proposed to him, to which he answered as below. 1st. Have you truly turned from idols, to worship and serve the living and true God, the creator of heaven and earth, and all things? "This is my heart's desire." 2d. Do you know and feel that you are a sinful creature, totally unable to save yourself? "I know it." 3d. Do you really, from your heart, believe that Jesus Christ is the Son of God, the Savior of the world, and do you trust in him alone for salvation? "This is my heart's desire." 4th. Do you expect any worldly advantage, profit, or gains whatever, by your becoming a Christian? "None; I receive baptism because it is my duty." 5th. Do you resolve from this day till the day of your death, to live in obedience to all the commandments and ordinances of God, and in justice and righteousness of life before men? "This is my determination, but I fear my strength is not equal to it." "On my part," continued Dr. Milne, "the ordinance was dispensed with mingled affections of joy, hope, and fear. May he be made faithful unto death; and as he is the first fruits of this branch of the mission, may an abundant harvest follow to the joy of the church and the honor of Christ."

After continuing in Malacca four years, Afa returned to China to visit his family and friends; and when he saw them wholly given to idolatry, his heart was moved to pity. He earnestly desired their conversion and their salvation; and with a view to effect this purpose, he prepared a little tract, in which he embodied a few of the clearest and most important portions of Scripture respecting idolatry, the need of repentance and faith in Christ, etc.; and having submitted the manuscript to Dr. Morrison, he engraved the blocks and printed two hundred copies, intending to circulate them among his acquaintances. But unexpectedly the police-men, having been informed of what he was doing, seized him and his books and blocks, and carried them all away to the public courts; the books and blocks they destroyed, and Afa they shut up in prison. In that situation he began to review his past conduct and the course he was attempting to pursue, in order to promulgate the doctrine of Christ among his countrymen. Though he was conscious of having done right in preparing his "little book," yet at the same time he was thoroughly convinced that it was on account of his sins that he was called to suffer persecution, and he viewed his im-

prisonment as a just chastisement inflicted by his heavenly Father, to whom he earnestly prayed for the pardon of his sins.

He had been only a few days in prison, when Dr. Morrison heard of it, and immediately interceded with influential native merchants that they would endeavor to arrange with the officers of government and procure his release. This, however, was not done, until, by the order of the magistrate, he had received thirty blows with the large bamboo. This instrument of punishment is five and a half feet long, about two inches broad, and one inch and a quarter thick; and so severely applied in the case of Afa, as to cause the blood to flow down from both of his legs. After they had thus beaten him and received a considerable sum of money, about seventy dollars, they set him at liberty.

The effect of this imprisonment and beating, which took place in Canton, was to make him more humble and more devoted to the cause of Christ. Soon after he was released from prison, he went to visit his family in the country, where he spent forty days. He then returned to Malacca, continued there for a year, and then came again to China to visit his family. He was especially interested in the spiritual welfare of his wife, and was exceedingly anxious for her conversion; he read to her the Scriptures; prayed with and for her; and at length, by his instrumentality, she was brought to believe in Jesus, and was baptised by her husband. "From that time," says Afa, "we have been of one heart and one mind in worshipping and serving the one only living and true God, the ruler and governor of the universe, and in endeavoring to turn those around us from the service of dumb idols."

He became anxious also for the conversion of his countrymen, and desired to make them acquainted with that gospel which he had found so precious to his own soul. To prepare himself in some measure to effect that object, he went again, with the consent of his wife, to Malacca, where he was received and cherished as a brother by that man of God who had brought him into the fold of Christ. He resolved now to apply himself with new assiduity to his work, and especially to the study of the Bible under the direction of Dr. Milne. But alas, before one year had passed away, he was bereaved of that endeared friend and brother. Dr. Milne died in 1822.

Having no one at Malacca on whom he could depend, Afa returned once more to his family, all the members of which

he found in health: their number had been increased by the birth of a son; the heart of the father was greatly rejoiced at this happy event, and "he bowed down and gave God thanks for his great favor." When the lad was about two years old he carried him to the house of Dr. Morrison, where in the ordinance of Christian baptism, he consecrated him to the Lord, with the hope that "he might grow up and become a virtuous man, thoroughly acquainted with the holy Scriptures, and able to preach the gospel to his countrymen." "Leang Tsin-tih, for that is the name of the lad, is now twelve years old; he reads the Scriptures both in his own and in the English language, and has made some proficiency in the study of Hebrew. The father's interest in the boy has always been very great; and it is his earnest and daily prayer, and he intercedes with others that they would pray for him also, that the child may live and become a preacher of righteousness, and turn the hearts of many unto the Lord.

Still farther to qualify himself to preach the gospel, Afa continued his studies with Dr. Morrison for about two or three years, who then, having sufficient evidence of his qualifications for an evangelist, "laid hands on me and ordained me to go and publish to men every where the true gospel." From that to the present time, about ten years, he has continued steadfast in the faith and the labors of the gospel; and has employed his whole time in making and circulating Christian books, and in proclaiming the word in other ways as he has found opportunity. His aged father still lives, but loves not the truth. He has a little daughter, six years of age, who has been given to the Lord in baptism. His friend, Le, who went with him to Malacca and continued there till Dr. Milne's death, lives to this day without hope and without God in the world. Among his kindred and friends, for a long time, none but his wife believed; but recently more than ten souls have professed their faith in Jesus; and there are others, who inquire what they shall do to be saved. His labors, his faith, and his zeal increase as he goes forward with his work. During the last five months he has distributed in the city of Canton and adjacent villages more than 15,000 tracts, most of them containing large portions of Scripture. And now, "like holy Paul, it is his heart's desire and prayer to God, that the seed may take root, spring up, and bring forth much fruit unto everlasting life."

American Board of Commissioners for Foreign Missions.

Ceylon.

EXTRACTS FROM THE JOURNAL OF GABRIEL TISSERA, A NATIVE PREACHER.

THE writer of the following journal was one of the first fruits of the American mission in Ceylon, and became early connected with the station at Batticotta as a native teacher, and was one of the first two who were licensed to preach the gospel, about twelve years ago. Since that time he has been zealously engaged in efforts for the instruction and religious improvement of his benighted countrymen; except during an interval of a year or two, when his labors were suspended on account of impaired health. He is familiarly acquainted with the English language, in which he writes his journal.—In the first paragraphs he gives a minute account of two of the most valuable kinds of trees found in Ceylon; together with their various uses, and the practices connected with them.

The Palmyra Tree.

January 15, 1832.—As I have mentioned the palmyra tree, it may not be unacceptable to make some remarks about this and about the cocoa-nut tree, neither of which I believe is in the United States. The palmyra tree is of various heights, from ten to eighteen yards; and, though rarely, palmyras twenty yards long may be met with. It has no branches. The leaves, flower, and fruit come out on the top. The leaves are long and divided into many single leaves, each of which has a rib running along the middle. The stems of these leaves are nearly two yards long, and indented with sharp notches. The bottom of the tree is between a half a yard and a yard in diameter. The tree is black. The leaves are of a light green, and, when cut and dried, turn into a whitish color. These leaves serve to write on, and are much more durable than paper. Writing is done with an iron stilum, with which every letter is engraved. The quickest writer on ola (for so these leaves are called) writes nearly with as much rapidity as the quickest writer on paper. The leaf is not laid on a table, but held between the thumb and the fingers of the left hand.

The timber is very useful for rafters and laths; it is not sawn, but split and hewn. The fruit is between five and seven inches in diameter, not quite round, but rather spheroidal or oblate. It is of a shining black, and of a very pleasant smell. When ripe, it is sweet and nourishing. It is ready for eating after being baked or roasted in the fire. It is covered with a thin, fibrous, black peel, and is full of fibres and a yellow thick substance or juice. There are generally three stones, though, in some, there are two, and in others there is only one. The stones are large, nearly of an oval shape, being nearly one third of the size of the fruit. When the fruit is young, these stones are full of a sweet jelly, which is much loved by the natives. These stones are put in a heap, and earth is thrown over them, where, in the course of about six months, they shoot out a root, which, if left to grow, will produce a tree, but which is dug out and used as an esculent. It is neither boiled or roasted. It is very commonly dried, and beaten into flour; and a porridge and another kind of food, called by the natives pilloo, are made of it. The leaves also serve to cover the roofs of houses with; mats and baskets are also made of them, which are handsome and very useful. Among many other purposes, they serve as buckets to draw water with. Toddy is drawn from the flower, in which case, there will be no fruit from that flower, which is shaved twice every day that toddy might ooze out. This is a wholesome and pleasant drink when fresh and drank in a moderate quantity; but, when it has fermented, and is drank excessively, it is of an intoxicating nature. The immature and young fruits, when cut into pieces, are food for cattle. The pith of the palmyra is very sweet, and eaten by the people;—it is also pickled. Molasses is made of the toddy. When the molasses is poured into little baskets and hardened, these lumps are called by Europeans in India jagree.

Men of the two low castes, called Nalavas and Pallas, are those who climb up a palmyra or cocoa-nut tree to cut fruit and leaves, or to draw toddy. The Chandas are the caste which do this business on the Coromandel and Malabar coasts. In this district, also, some individuals of this coast climb these trees. In the south of the island, it is the Cinga-

lese Chandas that climb cocoa-nut trees in order to draw toddy.—They put a string or withe around their feet, in the form of a circle, which facilitates their climbing. Those who climb palmyra trees in this district, have a piece of leather hung over their breast, to keep it from being rubbed against the sharp places on the side of the trees. It is a shame for a man of high cast to climb a palmyra tree; so they never do it, or very seldom, and that in the neighboring isles, or in remote parts of the district. The high castes are generally ignorant of the art of climbing this tree.

A very useful food is made of the palmyra fruit. It is called poojah. It is the fruit mixed with water, and squeezed in a basket, and the liquid part spread on a large mat; which process is repeated for about twenty days, when the thick liquor thus obtained becomes a stratum of a thick hard gruel, the thickness of which is about a half an inch. It is sweet and nourishing, and of a reddish hue. It is then cut into pieces about nine inches by six, doubled, and kept for use. An ola bag containing two hundred of these pieces is sold for nearly a dollar. In times of scarcity, it is sold for five rix dollars, equal to one Spanish dollar sixty-six cents and two thirds.

The stems of the leaves are used for various purposes. There is a peel on these stems, which is stripped off and used for strings. Much fuel is obtained from the palmyra. Two hundred palmyras will support a family consisting of a man, wife, and children, all the year round, both by the productions of these trees, and the sale of the productions. When the abovesaid esculent root comes out of the stones, these stones or seeds are burnt, and the charcoal thus obtained is better than any other, and is the only charcoal used by blacksmiths in Jaffna. There is a sweet substance within these stones, which is taken away and eaten before they are burned.—There are male and female palmyra trees, as they are called. The above account chiefly relates to the female palmyra. The male tree has flowers, but no fruit. The toddy and molasses of male palmyras are rather preferred. The timber of the male, generally, is not so good as that of the female tree. A female palmyra is sold from thirty-three and a half cents to one dollar, whereas a male palmyra tree is generally sold from one and a half to three cents. When the palmyra leaves become old, and are taken down from the roofs, they are buried in the rice

fields, as one of the best manures. Green leaves are also good for this purpose.

I have now mentioned almost all the uses of the palmyra tree. Palmyra groves, interspersed with rice fields, form the principal scenery of Jaffna. The fields are green with rice nearly half the year. In Jaffna there is but one harvest of rice in a year. After the harvest, the fields appear like a parched desert, except detached spots watered and cultivated by the husbandman, and planted not with rice, but with other vegetables. The time for the growth of paddy, (the word used by Europeans in India for rice with the husks,) is the rainy seasons, which generally commence at the end of August, and last to the beginning of January, when the country, being flat, is generally overflowed. But in the rainy seasons there are intervals of fair weather and sunny days. It is the time of year when grass and all trees grow luxuriantly, and the thirst of the ground is quenched.

Cocoa-nut Tree.

Having given an account of the palmyra tree, I wish to give some account of the *cocoa-nut* tree. The *cocoa-nut* tree is rather similar to the palmyra. The timber when strong is used for rafters, levers to draw water from wells, etc., but it is not so durable as the palmyra timber. The leaves are much longer than those of the palmyra. These leaves are braided and used to cover houses with. They are not used to write upon, not being so tough, thick, and strong, as the palmyra leaves. The stem of the leaves is longer. The braided leaves of the *cocoa-nut* are also used to cover hedges; so is the palmyra leaf also; but this cannot and needs not be braided. When dry, the leaves of the *cocoa-nut* tree are tied into what are called chools or torches, which burn without any oil. The integuments of the flowers, when dry, are chiefly used for this purpose. The *cocoa-nut* is generally of a green color, commonly larger than a palmyra fruit. It is covered with a fibrous and thick husk, and has a shell containing the kernel and water. The water is very cool, sweet, and refreshing; and the kernel, when young, is eaten, being like thick milk, but much more savory and nourishing. When the *cocoa-nut* is ripe, the kernel is scraped with a certain tool, and its milk is squeezed out to be used in "curry," a

kind of food of the natives. This milk is eaten by the natives with their rice. In some ripe cocoa-nuts, a white spongy substance grows, which is the germ of a future tree. This substance is exceedingly sweet and delicate, and is greatly loved by the people. Excellent oil is made of the kernel of the cocoa-nut. This is the best for lamps, and is also used to fry various eatables. *Arrack*, a spiritous liquor, is distilled from the toddy of the cocoa-nut tree. An immense quantity of arrack is exported from this island, especially from the southern parts; and a vast deal is consumed on the island. Though much of this is used immoderately, and, morally speaking, this is not a great good, yet there is a medical and proper use that can be made of it; and it is a great article of commerce. Cargoes of cocoa-nuts are often carried and sold by native coasting vessels. Molasses, called *jaggree*, is made of the toddy, which is sweeter than the *palmyra* *jaggree*. The flowers of the cocoa-nut are of a yellowish white, and very handsome. They consist of something like whips tied together. Wedding houses in the south of the island are adorned with young cocoa-nut leaves and its flowers. There is a species of cocoa-nut trees, the fruit, leaves, and flowers of which, are of a beautiful red. The fruits and flowers are particularly beautiful. Cocoa-nuts are used in heathen ceremonies, whereas *palmyra* fruits are never. The cocoa-nut shells serve for cups and bottles, and are a valuable fuel. There is a rind about the top of the cocoa-nut tree, that is woven like coarse canvass. This is used for filtering and for fuel. Perhaps more fuel is obtained from the cocoa-nut than from the *palmyra* tree. Also vinegar is made with toddy of the cocoa-nut tree. I believe no spirit can be distilled from the *palmyra* toddy, nor can any oil be obtained from it. In these two articles and its water, the cocoa-nut excels the *palmyra*. A valuable string is made with the fibres of the cocoa-nut husks. The pith of this tree is sweeter than that of the *palmyra*, and is used for the same purpose as the latter. The kernel of the cocoa-nut, and consequently the milk or juice squeezed out of it, are perfectly white. The top part of the young cocoa-nut is also a very delicious food. In *Jaffna* there are not so many cocoa-nut trees as there are *palmyras*; but they are chiefly cultivated in the south of the island. There are other palm trees, as the *kittool*, in the south part of the

island, the *arika-nut*, or *butternut* tree, the *plantain*, the *date tree*, and the very remarkable *talipot* tree, the last of which is peculiar to the south and interior of the island. And there is the *cinnamon* tree, besides innumerable other species. The *cinnamon* is also peculiar to the south and the interior. But the limits of the journal preclude an account of any of these.

Native Superstitions respecting Diseases.

Feb. 14. There is much noise to-night in a temple near. When a person is sick, his relations send for the *pariars*, people of one of the low castes, almost the lowest caste, whose business it is to beat drums. When they are called in case of sickness, the *pariars* beat their drums in a place where several roads meet, or in an open place, thereby intending to appease the wrath of the demons or devils which inflicted the disease, as the heathens think. The relations of the sick person provide fruits, boiled rice, money, etc., which they move round and round his head. They then carry away these fruits, etc., and place them on the spot where the *pariars* beat the drums, whence they are taken away by the *pariars* themselves. It is thought, that the fruits, etc., thus moved around the head of the sick person and carried away, will remove the influence of any evil spirit on him, and consequently heal the disease. In all the festivals of the heathen, which are celebrated in their temple, drums are beaten, trumpets blown, and several other kinds of music used. This noise reminds me that we are among a heathen people.

March 4. Sabbath. This afternoon, visited the people in a neighboring village, and distributed a few tracts. A woman was sick with a consumption, with which she had been afflicted about four years. She was nigh unto death, when I saw her. I spoke to her a few words of exhortation, with regard to her preparation for death. She died the next day. There came a man, called a god. He cavilled much, speaking to this effect, "You have nothing more than we; you have not *seen* God; you are not in a good way; but you are intolerant, speak with much earnestness, and affirm that our system is false." He spoke much in this strain. What I could say as an answer, did not seem to have much influence on him. I then read a tract, the life of the well known *Krishnu*, a convert of the Baptist mission at Cal-

cutta, translated into Tamul. A brahmin who stood near endeavored much by loud talk to interrupt me. But I continued to read to the *tambyran*, (which means god), as he is called, to the brahmin, and to the others who stood near, and made a few remarks on what had been read.

April 6. Sabbath. Visited a near village, spoke to a few persons who had assembled there, and distributed a few tracts. The brahmin who keeps a school cavilled at what I said. They laid much stress on a miracle, which is said to have lately taken place. One present said, that he had seen the man the day before, and that the tongue, out of which a large piece had been cut, was grown almost like any other man's, and that the man, being cured of the disease which he had had in the stomach, was growing stouter than ever. The people believed that the disease was cured by the interposition of the god Skandaswamy, on account of the patient cutting off his tongue. This disease referred to is generally considered incurable. If they wish to have some such disease cured, they travel to temples in famous and distant places, and sometimes there cut off their tongues, which they expect to grow again, as well as the disease to be cured, by the power of the god worshipped in that temple. Sometime after this, I met a man who had cut off the forepart of his tongue at the Nellore temple, and among other questions, I asked the man, "What good was it to have cut a part of a member of his body?" A mendicant who accompanied him, answered, "It was done in order to express the worshipper's love and zeal to his god." They frequently rest the truth of their system on these miracles.

May 24. Attended the formation of the Native Missionary Society at Oodoo-ville. It is composed of the native converts in the mission. Some of the missionaries also render some assistance by their subscriptions. Its funds will be rather small. The object is to establish and support some native assistant missionaries in populous villages which are destitute of the gospel ministry. But by the operation of this society, only one or two such villages can be supplied, while there are a vast many such in the district.

Aug. 10. Lately there have been two Roman Catholic festivals, at two places, one called Kylaly, and the other Poothomadarn, each a good number of miles distant from the town, though they are

in the district of Jaffna. The latter is an island surrounded by the roaring sea. The Catholics spend considerable money in order to travel to the place where they believe diseases are miraculously healed, and other miracles performed. They, like the heathens, make vows, saying, that if the saint would cure them of such and such diseases, or relieve them of such a calamity, or confer on them such a temporal favor, they would make such offerings, which vows they punctually observe, if the prayer were granted, as they believe it generally is. In making these vows, they put a thread around the pedestal of the image, which thread they untie when they pay their vows. They wash the feet of the image, and drink the water, as a cure for disease. They measure the crucifix with a thread, and tie the thread around the arm, as a preservation against being attacked or being frightened by devils. Some females, according to the particular vow they have made, wipe the feet of the image, and sweep the inner part of the church with the long hair of their head. This is done rather in imitation of the account given in the gospel, of a woman's wiping our Savior's feet with her hair. The Roman Catholics do many other superstitious things, which it will be too tedious to enumerate.

19. In the afternoon visited some houses in a village called West and East Batticotta. Last night seven or eight persons, among whom were some brahmins, who officiated before the idol, being drawn in the car with it, were dangerously wounded by the explosion of the fire-works in the Nellore temple, where this is the time of the yearly festival. They expected some wonders that night, having some notice of it given by the god, as they pretended; and this melancholy event is the only remarkable thing that took place, instead of any supernatural occurrence. One man walked on spikes which were fastened upright on wooden sandals or shoes, so as to hurt the feet greatly. But whether the man's feet were injured, I do not know. Hundreds, males and females, roll after the car, especially on the last day. One man pierced his cheek with a spike, and let the spike so remain. This is called by them shackling the mouth. It is to remain so till the vow be performed. Two have cut off their tongues this year. I was told that one of them was going to cut off his head, which he was prevented from doing. These men were probably afflicted with different diseases, which,

that the god might miraculously cure, they hurt themselves in this manner, being actuated by enthusiasm. They also expect that the mutilated member would grow to its former shape by a miracle. The man who cut off his tongue last year is not cured of his disease, nor can he speak well. Philip, a native preacher under the Church missionaries, at Nellore, pointed to this man, who stood near him on the last day of the festival, when Philip went to distribute tracts among the crowds at the temple. He pointed to the man, and asked the hearers, what good had the man received from his frantic zeal, the sad effects of which still remained? The man stood speechless and ashamed, as did the others. The brahmins of the temple endeavored rather to dissuade the people from attempting any such violence on themselves, as it turns out to the disrepute of their temple. But the people in the country, many of whom know the above facts only by hearsay, lay much stress on these miracles, as they believe them to be. For they, without giving themselves trouble to inquire into the matter, take it for granted, that every one who had thus wounded himself, was healed of his disease, and cured of the wound; and that the mutilated member was restored. They swallow by mouthfuls, as the saying is. So that when we go to preach, they allege these pretended miracles, as proofs of their religion. They shew that they are quite willing to be deceived.

Conversation with a Brahmin—Cholera.

31. The brahmin mentioned under the last date came near the chapel, and entered into conversation with me on religious subjects. He asked, as cavillers always do, "Where is hell?" I told him, that it was a question with which we had nothing to do. We know what hell is, and what we ought to do to escape it. He also asked, "Where is heaven?" And he repeated in substance what is said in the Revelation of St. John, respecting heaven; as "The first foundation was jasper; the second, sapphire;" etc. "And the twelve gates were twelve pearls," etc. He understood this language literally, and thought that the Christians were so ignorant a set of people, as to fancy that heaven consisted of palpable and gross substance. I intimated to him, that they were figurative expressions, and that, if he would read the Scriptures with prayer and attention, he might know their true meaning. He said that he,

with some other brahmins, had read the Old and New Testaments through, with a view to know what was contained in them, but not with prayer or faith. This brahmin supported the astronomer, the most learned brahmin of Batticotta, about a year or more, that the latter might read the Scriptures through; for they have written several controversies with us, the Christians, in which they have quoted from the Christian Scriptures. They have sent those treatises to the missionaries, who have answered one of them. The rest they have not yet answered. To return to the conversation with the brahmin—He replies that it was not mentioned in the Revelation of St. John, that these expressions were figurative. I answered, "No, and yet from the analogy of Scripture we know that they are to be so understood."

Nov. 11. Sabbath. Went out this afternoon to speak to the people and distribute tracts, but I was detained by conversation with the pandavam, who, with another man, called *The Wise*, are lately returned from the Coromandel coast, after a voyage and journey of pilgrimage. The cholera prevails, and makes great havoc here among the people. Several of our neighbors and acquaintance have died. Many families are almost exterminated in the district. But the people do not lay it to heart; they do not look upon it as a visitation from God; but attribute it to the anger of a goddess. Some who are taken with the cholera, are buried probably before they are dead; for in several instances, the patient shewed signs of life, after they had been supposed to be dead, and accordingly made ready to be buried. They are so afraid, that they do not give time to know whether the patient is really dead, but remove him hastily. And in ordinary cases, too, it is their custom to burn the dead almost immediately. They burn in common cases; but those who die of an epidemic, they do not burn, but bury, because they think that the goddess will be displeased with the victims of her wrath being honored with a burning. When an epidemic prevails, the people offer more sacrifices to the goddess, and are more diligent in her service. In such seasons, the pariahs, the low caste people who beat drums, make a noise with their drums in the temple. I have called it noise, but it is the regular and I may say musical playing on their drums. We speak to the heathen; but they are not turned from the error of their ways. I mean the great body of them.

Fabulous Character of the Native Mythology.

16. Finished translating my portion of that part of an Essay on Natural Philosophy, which had been appointed by the king's commissioners to be translated into Tamul.

17. While conversing with a brahmin I observed that he worshipped a hawk which happened to fly near us. They worship it, because in their mythology it is the conveyance of Vishnoo. They worship it with one hand. I mean they raise only one hand in worshipping it. I do not remember whether it is the right hand or the left. The brahmin repeated the sanscrit which he pronounced in worshipping the hawk. Being interpreted into English, it purports as follows, to wit: "I adore thee, O thou of red color, and also of a white that resembles the youthful moon! Thou king of birds, and the conveyance of Vishnoo!" In Tamul, also, one name of the hawk is, "The king of birds." Its wings are redish, and the head is of a beautiful white. Its hovering in a circular form, as it commonly does, is considered by the heathen a good omen. At Colombo, the fishermen catch the hawks, which visit the fishing boats to plunder the fish, and carry them through the street, when the sect of heathens called the Vishnooites or Vishnoos, the worshippers of Vishnoo, pay the fishermen, and have the hawks released.

19. There is a singing class in the seminary. I teach them sacred music, being myself taught by Mr. Meigs. He also sometimes teaches them. They learn by rules. They make pretty good singing in meetings. Several of the singers have left us, they having left the Seminary—after the usual course of studies, and being appointed in various employments, generally at a distance. A few of the singers remain and are making further progress; and others wish to join the class.

25. Sabbath. In the afternoon, conducted divine service in the chapel, in lieu of Mr. Meigs, who was unwell.

Kasy Kandum.

26. Most of this year my general work on week-days has been the translating of a heathen book, entitled *Kasy Kandum*, or the history of Benares. It is a part of the *Scunda Poorana*. That is, its tenor is succinctly given in the said *Poorana*; but this *Kasy Kandum* is

more copious than the part contained in the *Scanda Poorana*, is in different verses, and is considered a separate book. In Bengal this book is read in Sanscrit, and is probably interpreted to the people in Bengalee. It is one of those books, the reading and hearing of which are considered meritorious, and which consequently the people assemble every year to hear. In Jaffna, this book is, of course, in Tamul poetry. The people keep a fast, during the season of which they hear it read and interpreted, and they avoid all animal food in their meals during that season; for according to the heathen system, it is sin to kill an animal; and there are many heathens in this district who abstain from animal food all their lives. They do not eat even an egg. By reading this book, the heathens expect great reward in the next state of existence. They bathe before going to hear the reading of *Kasy Kandum*, *Scanda Poorana*, or any other sacred book. *Kasy Kandum* is divided into many chapters, and contains on the whole 2,509 verses, of which I have translated 190 verses. I have to translate the rest. I translate it into English. The number of chapters or sections I have gone through, is six. The first section is occupied with praises to the gods. In the second, the story opens with Narada, an ascetic's seeing a mountain named *Vindhya*. At the sight of the ascetic, the mountain assumed human shape, went towards him, made him obeisance, and after the ascetic told the mountain that the golden mountain *Meru* had despised this mountain, and spoken lightly of it; when after the departure of the ascetic, this mountain *Vindhya*, was so exasperated, that it grew up to the heavens, stopped the usual course of the sun, and prevented him from passing *Mount Meru* to the right hand, as he always does when he sets. This change in the course of the sun, rendered light and darkness quite unequal, as to the length of their duration, and threw the affairs of the universe into total disorder, or completely put a stop to them. Consequently the gods and others, being greatly perplexed and troubled, resorted to *Brahma*, that he might reduce the mountain, and relieve them. The gods resorting to the world of *Brahma* is the summary of the title of the third section. *Brahma* instructs the gods in many things, and he especially exalts the cow—says, that it is an act of great merit to worship her. He told them, moreover, that he knew their object in coming to

him, but that they should apply to Agastia, an ascetic of great eminence, and the father of Tamul philology, medicine, and many other branches; and that the latter would comply with their request, and that nothing was too hard for Agastia. The fourth section treats of the gods arriving in the abode of Agastia. Much is said of the excellence of Benares, where Agastia dwelt, and that it was better to be born even a *fly* in Benares, than to be born princes in other places; as those who were born in Benares, never died, or they went to heaven if they died. The god Shiva himself is said to have highly loved to reside in Benares. The gods were rejoiced to see Agastia; and they discovered the footsteps of his virtuous wife, named Oolopamootrei, in the court of Agastia's abode, and worshipped these footsteps. The excellence of this abode is painted with various images, such as, that even the storks or herons of that place do not feed on the fish of the brook, as if they knew the Vedas which prohibit killing or eating animals; that the tiger does not feed on flesh, as if he knew that it was prohibited by the Vedas; that the tiger's whelps and the tender young one of the kine play together, etc.

The heathen's consider the luminaries of heaven as intelligent beings; and in their mythology various actions or events are attributed to some of these luminaries. Thus the planet Jupiter is the instructor of the gods, and he accompanied them to Agastia in this their journey. The word *devas*, or gods, in this account, means the spiritual beings who inhabit the upper world, and it does not include Shiva, Vishnoo, or Brahma. The upper world, or the region of those *devas*, is not heaven, though it is far superior to the earth: for heaven is still nobler than the world of these inferior gods. Jupiter was the speaker on this occasion; and he began to praise the virtues of Agastia's wife, in doing which he gave a treatise on the fidelity of wives. So the fifth section begins with the virtues of wives. Here much is said on the merit of the widow's burning herself in the funeral pile of her deceased husband; that it will confer heavenly bliss on the soul of the husband, as well as on that of the dying widow. The gods made obeisance to Agastia, who requested them to sit down, and inquired the reason of their leaving the upper world and coming to his cottage; when their instructor Jupiter briefly stated their calamity—that the mountain Vindhya grew up high, etc. Agas-

tia told the gods that he would reduce the mountain, and desired them to go to their residence. The sixth section is Agastia's repairing to Vindhya. Agastia speaks to his wife, and laments the necessity of leaving so excellent a place as Benares, living where is a means of getting to heaven. At last he makes up his mind, and, after taking leave of the deities of the place, inanimate as well as animate, proceeds to the mountain Vindhya. On seeing him, the mountain was afraid, grew small, and, going forward to meet him, prostrated itself at his feet; and he ordered it to remain in that low posture, until he returned from his visit to mount Podya to the south. This mount Podya is in India near cape Comorin. Agastia has not returned to Vindhya even to this day: he is to return hereafter. Some say mount Vindhya is at present under ground. When Agastia passed by and went on his journey, the mountain Vindhya rejoiced that he had not pronounced a curse on it, as a curse from him would have immediately taken effect. Agastia, with his wife, travels to the south, and enters the temple of Lukshmee, the goddess of riches, and praises and worships her. The goddess replied, that, she was pleased with his praises, that whoever should repeat these praises, would obtain great pleasure and riches, and that even the book in which these praises were written, would be the cause of felicity to the family which lives in the house wherein that book is. The goddess said, moreover, that she knew the grief of Agastia—his separation from Benares was the cause of his sorrow—that it was so excellent and meritorious a place, that it would grieve any person whatever to be separated from it, and yet that he would return to that place in the twenty-ninth age of the world. This age is not yet come. An age of the world is about a million years. Lukshmee advised Agastia to proceed to the temple of Skandaswamy, the son of Shiva, who would instruct him in all the sciences, and also inform him of the nature and history of Benares. Agastia then, with his wife, travels in quest of the said temple of Skandaswamy.

This is a short account of what I have translated. It may be interesting to those in America to be acquainted with the religious notions of the heathens. In the last quarter of the year, I have taught two hours in the school, in addition to this translation.

Offering to prevent or cure the Cholera.

Dec. 10. The epidemic cholera prevails much in this village and in the villages near. A boy died of it in my neighborhood, and two more are now taken with it. The heathens generally do not administer any medicine, although the missionaries have it ready for them; and, in most cases, they die, and that rather suddenly. They are very much afraid of the disease, and make an offering to the idol of their jewels, cattle, etc. Each family, though poor, contributes a palmyra tree to be sold, and the amount of the sale to be spent for the temple. They are thus building new temples; and some leading men, or brahmins, take advantage of this season of distress, and prevail on the people to give away those things or money. They observe many idolatrous rites, and in the temples and in their houses offer various kinds of worship to their goddess, named Moolloo-mawry. She is supposed to be the cause of epidemics. When one is taken with the cholera, and either dies of it, or gets well again, they make an offering of divers kinds of food to the goddess. This they call a refreshment to her, or literally "cooling the goddess." In the town of Jaffna, they plant plantain trees in front of their houses, in times of epidemic, and place cocoa-nuts near them, ready opened for eating. This they intend as a refreshment to the goddess, when she passes the streets with her retinue. The native doctors think that they should not interfere with the goddess, and so they leave the patient to perish.

18. This night the great sacrifice and ceremony are performed in the temple of the goddess Pattra-Kalee. About thirty sheep and fifty fowls are sacrificed. The noise of drums and other music and the crowds of people are great. The ceremony lasts all night. In the morning, the victims are sold, and a part of the food which had been offered is carried to the salt river, or to the sea shore, where one or two sheep and a few fowls are sacrificed, and the carcasses, with the said food, are put into a boat and carried into the sea, when they are thrown away; or, as some say, these things are carried to the other side of the shallow sea of Jaffna, and placed on the opposite shore. Things that are thus thrown away are carried away by the low caste people, who feast on them; whereas the people of the high caste are afraid to touch these things, except those persons who actually carry them on their shoulders to the sea-

shore. A great part of the food offered is eaten by the people at the temple. The people are afraid to be out when the things offered are carried to the sea-shore, for they fear that the devils or demi-gods, or the army or soldiers of the goddess, as they call them, are scattered about, at such a time. Two Mohammedans are said to have this year met these offerings, etc., in the way, as they were carried to the sea-shore, and to have immediately died of the cholera. This was at the sacrifice in the temple of the goddess Mootoomakry, otherwise called Mahamakry, or the great Makry, whose festival followed that of Pattra Kahlee.

Constantinople.

LETTER FROM MR. GOODELL, DATED
FEB. 1, 1834.

Monthly Concert of Prayer in January.

THE scenes described below occurred on the day recommended by various ecclesiastical bodies in our country, and extensively observed, as a time of special fasting and prayer for the spread of the gospel.

This year was ushered in by some manifest tokens of the divine presence among us. Our weekly service in Turkish, which you know is attended statedly by half a dozen Armenians, and a few Greeks, had all along been increasing in solemnity and interest. Kyrios Paniyotes, of the latter nation, appeared to be growing in grace; and Sennacherim and Hohannes of the former, to be getting more and more within the influence of truth and of the Holy Spirit. We felt prepared to go a step farther; and the first monthly concert season in this year 1834, we observed in *Turkish* as well as in English. This is probably the first time the monthly concert for prayer was ever observed in that language. Kyrios Paniyotes made one of the prayers; and from one of our Greek tracts printed at Malta, he gave in Turkish an interesting account of Obookiah, and of the commencement of the mission at the Sandwich Islands. Every ear seemed to be open; every eye to be moistened; every voice that uttered a syllable was in a tender and subdued tone. One of the Armenians then gave an extract from a sermon, which was preached by their patriarch in Constantinople, a day or two previous, and which had given them much

satisfaction. The following is the substance of the extract.

"Those Christians who love the gospel, have caused it to be translated and printed in every language; and all, even the heathen nations, are now beginning to read it. Let us, therefore, see to it that we conform ourselves to its precepts; lest those who have but just received it should point at us, and reproach us with neglecting the duties it enjoins; and we shall thus give occasion to them to blaspheme."

This was truly monthly concert intelligence, and was as cheering as it was unexpected.

After the Turkish, we had our usual English services on these occasions. Our little company represented six nations, and six churches. One was a Baptist brother, the master of an English vessel now in this port, and a man of intelligence and serious piety. The day previous, he united with us in celebrating the Lord's supper. This man has fastened, in the most conspicuous place in his cabin, a tablet, on which is inscribed in broad characters, in English and Latin, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. John iii. 3." He has a religious service on board his vessel every evening in the week, and we have preached on board every Sabbath afternoon since he has been in port. This brother concluded our monthly concert meeting with prayer.

Sennacherim's heart was now full, and he could no longer restrain his feelings; but with a most animated countenance and earnest manner, and with tears now and then gushing from his eyes, he gave an interesting account of his and Hohannes' experience, and of the way in which Providence had led them and brought them to a knowledge of the truth. At my request, he has since committed this account to writing.

During the remainder of the month, we had frequent and precious intercourse with these young brethren. Sometimes their hearts were filled with darkness and sorrow, and they came to us, and with the docility of little children, inquired concerning pardon and salvation through atoning blood. At one of our meetings it devolved upon Sennacherim, while in this state of mind, to read the following verse—"And she said, Truth Lord; yet the dogs eat of the crumbs which fall from their master's table." It seemed to express the very feelings of

his own heart; and it was with difficulty he could finish the sentence from the tender emotions which were awakened by it in his bosom and which were struggling for utterance. Both he and his companion appear now to be filled with light, and love, and comfort, and zeal. They lay hold of the divine promises and plead them in a manner quite unusual; and like Peter, they seem ready to go to prison and to death: though, like him, and like most young converts, they doubtless have much less genuine faith than they think they have. A few storms, such as we have in these countries, will give it a trial. In the mean time we commend them to the prayers of the faithful, and "to the Lord, on whom they believe."

Both these Armenians are *Varjabeds* [Wortabets] or teachers; and they have been for several months employed by us—Sennacherim in teaching a Lancasterian school among his countrymen in Pera, and Hohannes in translating the Psalms into vulgar Armenian. They live together in the same house we took for the school, and with a select class in the school they daily read and expound the Scriptures. They do the same several times a week with a select society of young men in Constantinople. And Peshtimaljan, the head teacher of the school at the patriarchal church, has commenced the same practice every evening with a class of his own students. Hohannes, Sennacherim, and Paniyotes, also, as well as our own children, learn by heart a verse a day, reciting it at our weekly meetings. Oh this blessed Bible! There is nothing in the world like it! "The entrance of it giveth light; it giveth understanding unto the simple." It answereth the question, "Where-withal shall a young man cleanse his way?" It shows unto man his sins; and it shows unto him a Saviour. It teaches him, that religion is not mere form and ceremony, but is something spiritual and transforming; and that God is a spirit, and must be worshipped in spirit and in truth.

In fine, let all the churches know, that there are among the Armenians as fine a generation of young men, as I have ever set my eyes upon; a generation who bid fair to be altogether more enlightened and better instructed, than their fathers. And shall not untiring effort be made, and unceasing prayers be offered, that they may early know and love the truth, and be sanctified by it? and thus be a generation to God's praise and glory?

Sandwich Islands.

EXTRACTS FROM LETTERS SHOWING THE STATE OF MISSIONARY LABOR AT VARIOUS STATIONS.

In the last three numbers of this work extracts have been given from documents relating to the general state and progress of the mission at the Sandwich Islands. The following extracts exhibit more especially the state of things at the stations where the writers respectively reside.

Kaawaloa.

At Kaawaloa we cannot, as at most stations, concentrate our labors, owing to the scattered state of the people. Kailua is, I believe, reckoned to be about half way between the south and north point of the island. Our station lies only fifteen miles south of Kailua and embraces the whole range from that to the south point of the island. Some twenty miles, also, on the other side being included in the point. Always keep in mind that the people here, at least within the limits of this station, live on or contiguous to the shore. They are scattered along the coast in small villages, containing from one hundred to a thousand souls. Perhaps, however, there are not three villages, within twenty miles of us, containing a thousand souls each.

Church.—The church here consists of about eighty members; some adorn their profession, and most of them live as Christians externally. For some we fear; while in some we think we have reason to place much confidence as being humble followers of the Savior. Fourteen of the above number were received during the fall of 1832; since which time none have been admitted, though several have stood propounded for more than twelve months. Having nothing else here but time protracted to develop their Christian character, we must use that as our only resort for satisfactory evidence that they are sincere. Were circumstances different—were they persecuted for turning Christians, or were there any thing else to properly unfold soon their Christian character, we should not probably require them to wait so long. At our last communion, the first day of this month, one suspended member was restored, who appeared truly penitent for his crime. Two have been suspended the past season. One for indulging in the

use of intoxicating drinks, which we make a matter of discipline here, just as much as you would beastly drunkenness. If any one member of the church is known to taste intoxicating liquor, every one, foreigners and natives, look on him as violating his profession. The other for irregular conduct, though no particular crime was then proved against him. Still his character was far from being fair and we are obliged here to be extremely cautious, both in admitting and disciplining those already admitted, or our churches would soon become little else than a collection of Laodiceans and Corinthians.

Remarking on the state of the schools and some of the difficulties to be encountered in carrying them forward, Mr. Forbes proceeds—

Schools.—We are nearly at our wits end; for almost every expedient for keeping up an interest has been employed. The great thing that is wanting is *competent teachers*; and we fear that it will be many years before Hawaii will be able to furnish herself with teachers. We are looking to the high school on Maui with some hope and not a little anxiety. Suppose you had not a soul in all Massachusetts who could teach any thing but *mere letters*: suppose parents and children were all alike ignorant, all alike dilatory and stupid: suppose you had no one but some of themselves to conduct your school, until you should gather some fifty from among those who are most advanced, that is, those who could read a whole sentence without stopping to spell out the words—could perhaps form letters with a pen, (I cannot call them *writers*;) and should send them thus prepared to some high-school in the interior where the principal must give all his instructions, *viva voce*, for want of books and apparatus; where no school-fellow would be more advanced than another, and of course that stimulant is wanting which exists in your academies;—How would you feel as to the prospects of supplying Massachusetts with *efficient* school teachers? You would be placed precisely as we are at these islands. What can one or two missionaries do towards instructing ten or twelve thousand souls, even admitting them to be anxious for instruction, which is not the case with these people now.—But discouraging as all these things are, we feel that it is no time for despondency; no time to hang down the hands in despair; but to persevere, believing that

he who has countenanced already the efforts of this mission will make truth and intelligence to triumph by gospel means.

[Mr. Forbes.]

Waimea, on Hawaii.

This station was at first selected and occupied as a resort for invalids, being in the mountainous region of Hawaii, exposed to the northeast trade winds, and consequently having a much cooler atmosphere than most of the other stations. But little missionary labor has been bestowed on that part of the island. The letter is dated October 26, 1834.

Meetings.—As the novelty of meetings at this place is wearing away, the number that attend them may gradually diminish; which may not be a very discouraging circumstance. A good effect may be produced on a large congregation during service, but when this is closed, the effect seems to be drowned in a moment by the noise of the multitude. The exercises of the Sabbath are as follows: A church prayer-meeting in the morning; after which the shell blows and the people assemble for the regular morning worship. When this is closed, the Sabbath school immediately follows, at which the seven verses for the week are recited to the different native teachers. One of us is present, and questions are asked and remarks made on the verses. In the afternoon are two meetings; at one of which a sermon is preached, and at the other is an explanation of some portions of Scripture mingled with exhortation. In all our preaching we have aimed to exhibit Jesus Christ, and to urge men to an immediate compliance with the terms of salvation. Whether any have complied is known in heaven, but not to us at present. Yet we trust that to some the gospel has proved a savor of life unto life. None have given as yet sufficient evidence of piety to be admitted to the church, and none stand as candidates for admission.

Pastoral visits.—Scattered as our people are over a very extensive territory, we find that preaching in the public assembly will not bring the multitude within the influence of the gospel. Many will not hear its joyful sound, nor by its power be raised from their dark condition. Hence we have devoted some time to visiting among the scattered population, and have gone from house to house and from district to district exhort-

ing the people to repentance towards God and faith in our Lord Jesus Christ. Among those capable of reading we have distributed tracts, which have always been readily received; and we have generally found a disposition to listen to our instructions. In all these visits we have found some light; we have also found enough to convince us that we are surrounded with heathenish darkness and degradation.

Progress in labor.—After seeing many proofs of instability in the character of this people, we would speak with caution as to any effect of our labors among them. We may, however, safely say, there has been an increase of knowledge among many of the people. This has been especially preceptible in some members of the church. We trust, something also has been done to banish the notion to which we have found the people exceedingly prone, that forsaking outward sins and attending, for a certain length of time to a round of duties and ceremonies would fit men for the church and for heaven.

All we have done as yet we would hardly consider as the beginning of what there is to be done. We have found ourselves but young in the missionary field; have been obliged to devote much time to the acquisition of the language, especially to make ourselves understood by the unthinking mass of the people; and we have found it no small task to accustom ourselves to express the ideas of our pure and holy religion in a language which was formed more for sensible objects—a language full of vileness, and which has but lately been consecrated to holy purposes. We hope, in time, we may not only be better acquainted with the language, but also with the peculiar character of the people; and if the Lord teach us, that we shall also be better able to direct the truths of the gospel so as to bear on their consciences and hearts.

Prevailing ignorance of the people.—To whatever part of our field we look, or whatever view we take of the people, we see a vast work to be done. Our field has been heretofore so remote from any station, that it is probably as benighted as any part of the islands. The brethren at Kailua formerly visited it, to examine schools and preach the gospel. Many of the people have resided some time at Kailua for the sake of instruction. Such we often find somewhat enlightened. But the great body of the people are in darkness and wedded to their lusts.

Such a complication of darkness and stupidity broods over them, and so many degrading customs and habits prevail, confirming and strengthening each other, that we should at times say that pure gospel light could never prevail here, did we not remember, that God has given these ends of the earth to Christ for his inheritance. Could the churches at home see what we every day witness of the blindness and degradation of heathenism, even in these islands; could they see how pollution cleaves to the people, they would not think it an easy matter to convert the world—a work to be accomplished by small contributions and feeble prayers, without any suffering or self-denial on their part. They would see that it requires the whole energies of all the churches, the resources of body, soul, and substance of every individual, devoted with as much earnestness as apostles of old consecrated their powers to the work.

Church.—Of 15,000 people who inhabit this part of Hawaii, only nineteen are members of the church. Some of these give very decided evidence of piety and are a great encouragement to us in our work. Others do not appear so well. One has lately been suspended for irregular conduct which we ascribe in part to ignorance. None of them have that knowledge which is generally found among professors of religion in a Christian land; and this, together with their poverty, has prevented their being trained to those habits of doing good, which it seems desirable should be found in every Christian. They have often very erroneous views of the proper means of doing good, owing to their ignorance of the word of God and the state of society in which they have always lived, sometimes seeming to think, the voice of the chief is the most effectual means of turning men to God. They have not been accustomed to see any thing effected except by the authority of a chief. We consider that no small part of our work consists in raising the standard of piety and religious knowledge in the church, that it may become indeed a light in the land. We greatly need efficient native helpers, scattered over our field, who may exert a constant influence on the people, and in giving stability to good institutions, and in doing away many vile and degrading habits and practices which are prevalent. Even a few of such, in this uncultivated field, would stand in the way of a mighty flood of evil.

Schools.—We have already stated the low condition of our schools. This to us, who are on the ground and know their history, is nothing wonderful and affords no ground for discouragement. They were first introduced into this part of the island by a few teachers sent by the brethren from their schools at Kailua. These appointed others, as soon as they were able to read, and stationed them in vacant places; so that, in time, the whole land was supplied, though most of the school districts were so large, that not all, if disposed, could avail themselves of instruction. Some of these teachers, as might well be expected in times of little light and restraint, soon fell into sin; the head-men appointed others in their places, and some teachers perhaps appointed themselves. Their want of character has been perhaps the greatest reason, why their schools have not been more permanent and efficient; for we find the people pay little regard to those whose private lives they know to be bad; not because they do not love vice themselves, but because schools are associated with the word of God, and all wicked teachers they consider as acting the part of hypocrites. That teachers raised up as these have been, must be miserably deficient is obvious. We have found their stock of knowledge to be small; but their greatest deficiency has uniformly been in not knowing how to communicate their knowledge to others. The vigilance of the brethren at such a distance as Kailua could not keep out all evils from schools having teachers who needed line upon line continually. That in schools laboring under so many disadvantages, so many persons should have learned to read the word of God, is surely matter of astonishment. We have visited the greatest part of the schools in our field, endeavoring to point out there, as well as in our teachers' school, the right methods of instruction. Most of the teachers have increased their stock of knowledge some, and know better how to direct others. But we do not expect to see many efficient schools, till the qualifications of teachers rise far higher; nor perhaps till there is a general outpouring of the Spirit from on high, not only to raise up suitable teachers, but to turn the thoughts of the people to the concerns of their soul. Reading the word of God is the greatest motive they can have at present for learning the art, nor can we expect much zeal in a work so contrary to all their indolent habits, until they have gener-

ally a higher regard for the sacred volume.

The attention which has been given to schools by the children and the great facility with which some of them have learned to read has been to us matter of joy. But so far as they have been under our own instruction, the influence of religious knowledge imparted to them has seemed to be much lessened, if not entirely counteracted, by their mingling constantly with the society of their parents and friends. This people are raised above what they once were; yet not so high but that every subject, however low or vulgar, or improper for conversation in Christian lands, is here common matter of discourse among men, women, and children, who from their earliest days, are familiarized with vulgarity and vice in all their forms.

Morals.—The marriages at this station, for the year ending first of June last, were 174. There have been frequent violations of the laws of chastity; but as the rulers of this region are most of them members of the church, and all apparently on the side of morality, offenders, when known, have always been sentenced promptly to some kind of work. The people pretty universally profess a regard to morality and religion; but their hearts and secret practices too often show that they hanker after the "old kingdom," as they call it, meaning the former days of darkness.

It is comparatively easy to produce external reformation, among this simple hearted people, especially if chiefs lead the way; but to turn their hearts to God, to enlighten their minds, and raise them to the rank of a truly Christian people, must be a work of faith and prayer and patience and time. Formerly the "Kapu" or restricted meetings, together with the influence of high chiefs, led many to attend on the ordinances of the gospel, but these meetings have been abolished at most of the stations, as tending to evil; and the influence of chiefs, in favor of the gospel, is much less felt, since Kaa-humanu's death, than before. Perhaps it is well, that it is; for this people are exceedingly slow to learn that Christ's kingdom is not of this world; and even missionaries, like Israel of old, may be tempted to go down to Egypt themselves. The gospel in our field, we believe, now stands more on its own proper footing than formerly; that is on the hold it has of the hearts and consciences of the people.

At our stations as well as on our occasional tours, the attention we have found

uniformly to the word has been such as greatly to encourage us, and make us wish to proclaim it steadily to all the people within our bounds. We would be glad immediately to take possession of Hamakua, where are nearly 5,000 people, and of Kohala, where are above 8,000. But we deem Waimea too important to be abandoned. We greatly need a third missionary. The people are scattered over a wide extent of country; there are no large and compact settlements; the northeast trade-winds sweep over this part of the island, bringing frequent and long continued storms; the poverty of the people is perhaps greater even than falls to the lot of most of the islanders, being almost universally destitute of any foreign clothing; and the great mass are amazing stupid in regard to their souls. These are all obstacles of little moment, if we have only an abundant effusion of the Holy Spirit.

[Messrs. Baldwin and Lyons.]

Kailua.

THIS station is also on the island of Hawaii. The communication from which these extracts are taken is dated 20th of September, 1833. The writers express their views fully respecting the present degraded state of the people around them, and the great changes to be effected, before the islanders can be elevated to the level of a truly Christian and civilized people. They are by no means, however, to be understood as saying that nothing has been accomplished hitherto by their preaching and schools: but to exhibit results of this kind is not their object here.

There is at present no special attention to religion among our people; and if we except a few individuals who appear as serious inquirers, a most lamentable apathy exists in the minds of a great majority of those who sit under our preaching. It is not that there has been any relaxation of labor on our part, or that the standard of gospel truth has been lowered. The plain, pointed truths of Scripture have been affectionately held up to the view of this people, and all that was peculiar to their present situation pointed out, and arguments and exhortations deduced from them to enforce immediate repentance and faith in the Savior of sinners; but from Sabbath to Sabbath we have witnessed with pain a gradual diminution of numbers in our congregations, until at present it consists of a little more than one half of its for-

mer size. It does not appear that they have taken offence at our pointed preaching, but that numbers have literally become weary of gospel restraints, and are longing for the return of former times, when they enjoyed perfect freedom in licentiousness. They have heard what is doing by some of their rulers at Oahu, they have seen many who once were professedly seeking the kingdom of heaven now totally indifferent to their eternal interests; and were we to judge from several flagrant violations of the laws, their minds appear to have been made up to return again to their former courses, whenever it can be done with impunity. By the prompt execution of the laws upon the offenders, all such transgressions have been put down; but the leaven of discord and revelry appears to be secretly working, and is only wanting the support of those in authority to break forth. Since the death of the late queen regent, the current of popular feeling has been fast ebbing towards their former customs; and to all human observation a large portion of the nation is ready to throw off all regard to divine authority which once appeared to be so rapidly taking root. The most intelligent and influential part of the people are happily exceptions to the above remark. Amidst all our trials and fears, arising from the fickleness of this people, we have great cause for encouragement in the belief, that there are many that stand firm in the midst of temptations, and when opposition is assuming a more decided and organized form, are deliberately and decidedly resolved to persevere in the way of virtue and good order. Hitherto it has been a popular thing to profess Christianity, and church-membership has been considered a stepping stone to distinction, because the chiefs have usually taken church members into their favor and confidence. This probably will not be so much the case hereafter, and it will have this good effect, it will take away one strong temptation to hypocrisy. An established religion is certainly as much to be deprecated here as in other countries; and while we desire only the continuance and protection of government as essential to success, we yet should be the last to propose the establishment of religion as an engine of state.

In the first place, the people are, as yet, but a few removes from a state of nature. As a nation, they are nearly as poor, naked, and indolent as ever. They have not brought one of the arts of civil-

ized life to any tolerable perfection, although there are instances of considerable native ingenuity in some kinds of work. But, with a few exceptions, they are absolutely dependent upon foreign aid for every thing that is decent or comfortable in civilized life.

2d. The lower classes are a mass of corruption. Words cannot express the depths of vice and degradation to which they have been sunk from time immemorial. Their very blood is corrupted and the springs of life tainted with disease, by which a premature old age and untimely death ensues. Their intercourse with licentious foreigners has greatly aggravated their pitiable condition.

3d. Their numbers perceptibly diminish. For many years previous to the promulgation of Christian laws and the introduction of Christian marriage, infanticide, licentiousness and disease were mowing down their thousands as with a scythe. Christianity has for a few years past considerably arrested the progress of vice and misery and rescued many from ruin and death; but it could not entirely prevent it, owing to the continued operations of previous causes beyond its reach. Such were the inveteracy of previous habits, the almost childless state of families, with other things not necessary to mention. But although the blessings attendant upon Christian marriage have already become manifest, in the increased number of children in our streets and villages, still the number of women who have no children to those who have, is probably in the ratio of three to one at least. Governor Adams, in a conversation with one of our members a few days since, expressed his surprise at finding the number of people on his lands so diminished during the two and a half years of his absence at Oahu. He said in English, "By and by no people here." The reply was made, "But perhaps they are only removed to another place." "No," he said, "they are *pau i ka make*," (all dead).

4th. The old system of despotic government, which still exists, is unfriendly to improvement. Not only all the land of this island but all the property that is valuable belongs to the king and chiefs. Every thing is monopolized. Even a half of the produce which the farmers raise to sell to ships is taken to pay the government for the privilege of trading. The people do not appear to complain much, because they are less oppressed than formerly. The system of taxation, too, is arbitrary, and there are no princi-

ples which recognize the rights of the common people. Until the government shall show a disposition to encourage the acquisition of property by the common people, there can be little hope that civilization will make rapid progress.

The opinion, too, that this is a Christian nation needs qualifications. It is not enough that schools have been multiplied and churches planted, or that we have the favor of the chiefs, or that we have met with encouraging success in our enterprise, to entitle a once degraded heathen people to the character of a Christian nation. Besides all these, there must be a *moral sense* pervading the community, which shall instinctively discern between what is virtuous and what is base. There must be an ability as well as willingness to support the gospel among themselves; and there must be also men of their own nation raised up and consecrated to the work of the ministry—men qualified to carry on the work effectually under God, without a foreign impetus, before they can be called a Christian nation in the full sense of the word. In all these respects, however, they are wanting, and will be so, perhaps, for more than a generation to come. At present, the missionaries are the life and soul of every thing that is doing for learning or religion. There are no native energies enlisted which do not receive their direct impulse from us; and should we relax, the whole work would stop. This is so emphatically true, that even our Sabbath schools, when committed to the superintendence of natives for a few Sabbaths only, lose all their interest, and dwindle away so as to require renewed effort on our part to induce the scholars to return.

We have felt it necessary to be thus explicit, because we apprehend that a too favorable opinion of what has been accomplished here is generally prevalent among the churches. How far our own reports of the state and progress of things have contributed to such an opinion, must be for others to judge. We have endeavored to confine our statements to the truth, though perhaps we have suffered our own hopes to be raised too high in times of encouraging success, without making sufficient allowance for reverses. If wrong views on the subject have been received, it is proper to correct them, as they may in the end produce a reaction prejudicial to ultimate success. We have never despaired of the ultimate success of our enterprise, however we may be disappointed of its being near.

But whether we shall be permitted to behold the day when this nation shall become an enlightened and Christian people, we should not be anxious to know. Both present and past appearances, however, indicate the day to be distant.

A few years ago appearances were most encouraging. There was a general attention throughout the island to religious instruction; and the heathen on every side of us were flocking to church and crowding our houses to inquire and listen. We then hoped that the time of Christ's triumph was near at hand. Of those who then were aroused to inquiry into the way of salvation, a goodly number continue still to be pressing into the kingdom; but a great majority of them have gone back to their old habits, and their goodness has passed away like the morning cloud. What we most need among us is a spirit of fervent prayer, supplicating and besieging the throne of grace for a blessing to be poured out upon us. This is no doubt the reason why we witness no revivals among us, and why sinners are not inquiring more earnestly for the way of life. Perhaps, too, the churches are not praying for us with their former earnestness, under the impression that we have already obtained the victory. If this be the case, we desire to expostulate with them in the language of entreaty, not to forget us at the throne of grace when supplicating for mercy upon the heathen world. We repeat it, the victory is not yet won. Satan still triumphs over the hearts of the thousands of Hawaii and will not let go his hold till drawn from them by the Spirit of the Almighty. We have yet a great conflict to fight with the powers of darkness, and the contest is but just begun. It is no light matter to build up the kingdom of Christ in a pagan land. Reasons unforeseen often retard the labors of many a weary year, and despoil our hopes of the expected fruit, at the very time we had thought to reap an abundant harvest. The prayers of the churches are of more avail than their bounty in the conversion of the heathen. It is their prayers which brings the blessing upon their bounty. Let them both be offered together and separate them not; for like faith and works, when united they will avail much in that day when every man's faithfulness shall be tried according to his deeds, whether they be good or whether they be evil.

[Messrs. Thurston and Bishop.

Hilo.

A letter from this station, dated, March 28, 1834, gives the following account of an interesting state of religious feeling, followed by additions to the church, which had been witnessed there.

Renewed Attention to the Gospel.—

In our letter of October 1st, 1833, we stated the reverse of things at this station; a reverse which made the prospect dark indeed, if we looked at things seen; but which we had, even then, some faint hope might prove like the darkness before the dawn of day. Appearances remained the same till the 19th of November, when we examined our station schools, and appointed a protracted meeting to commence the 13th of December. Our examination was followed by a vacation of a little more than two weeks. This enabled us to devote more time to visiting from house to house, than we had previously been able to command for that purpose. The members in the church and the teachers in the Sabbath school were also directed to visit the people, and endeavor to persuade them to attend meeting and join the Sabbath school. By these means our congregation was somewhat enlarged, and the number of scholars in the Sabbath school almost doubled. Still, at the commencement of the protracted meeting, the church, with few exceptions, were asleep; and seemed, though they had been frequently instructed on the subject, to have no conception that it was possible for sinners to be converted without a previous process of seeking, which was to be protracted for months, if not for years. Among the impenitent none were known to be particularly inquiring. Death reigned through the congregation. We saw nothing to inspire hope, but the promises of an omnipotent God, and the almost absolute certainty that Satan would triumph, if the Holy Spirit should not descend. After two or three days it was found that a few of the most forward scholars in our station school were under deep conviction; and before the close of the meeting three or four of them gave pleasing evidence that they were created anew in Christ. The meeting was continued eight days. The number who attended was from 700 to 1,000, or about the same as our usual congregation on the Sabbath. Two weeks from the close of this meeting, things seemed to be at a stand. Most of the church were still asleep. We then

held a three days meeting exclusively for the church-members and candidates, except the meeting at sunrise, which was open for all. The order of exercise was the same at this, as at the former meeting. The presence of the Holy Spirit was manifest. From that time the church, as a body, has appeared better than we had ever expected to see it. Some individuals from among the impenitent gave evidence of a change of heart.

Admissions to the Church.—On the first Sabbath of the present month sixteen persons were admitted to the church. For nine of them we had entertained hope for a considerable time. The remaining seven give the same kind of evidence of a recent work of the Spirit on their hearts, as is expected from young converts in the United States. We hope a few others have been brought to Christ during the last few months, though we fear their number is small. The few who have seemed to give the most decisive evidence of a change of heart, have appeared to have much clearer views of the sinfulness of their own hearts, and of their indebtedness to the grace of God alone for salvation, than any of us had before witnessed in natives of these islands.

While we would say The Lord hath done great things, and let his name be praised, we wish to record what he has done, as merely an earnest of what might have been accomplished, had we been prepared for it; and also as showing what must be done by the churches in our own country, before revivals, affecting the great mass of this people, can be expected. We know of no individual who gives any evidence of having been converted during the last few months, who had not, for a considerable time, been a member of the Sabbath school; and no one gives satisfactory evidence who is not, also, a member of some one of the schools taught by ourselves during the week.

Schools.—The same reasons which led us to suspend the native schools of Hilo and Puna last August, have hitherto prevented our making efforts immediately to revive them. We have no hesitation in saying the old system of native schools has effected nearly all that can be accomplished by it in our field. And we see no way in which any system of schools can be carried into extensive operation, or in which the gospel can be brought to exert its influence on the great mass of this unthinking people, for a long time to come, without the residence of a mission family at each of the

more important places along the whole extent of our sea-coast. The station schools mentioned in our last have all been continued. The present number in the school for teachers is sixty-one. In the school for females are eighty scholars. Mr. Goodrich's school has also been continued. All the scholars in these schools belong to the Sabbath school. We have this year had no school for children till within a few weeks, because we have been unable to find time and strength for it. We have now a school of about seventy children.

Preaching.—During the months of October and November we preached frequently at our out churches on the Sabbath; also during the week at two small villages, about four miles distant from our residence. Since that time we have thought it our duty to spend most of our strength nearer home. Mr. Goodrich has once made the tour of Puna. This is nearly all we have done during the last four months, at a distance of more than four miles from our residence. The gospel has been regularly preached at this place since the date of our last. During the last three and a half months we have daily held a public meeting, commencing fifteen minutes before sunrise, for exhortation and prayer; and have found the people more ready to attend regularly at this, than at any other hour of the day. We have also held meetings frequently in the afternoon. There are now more than 300 scholars in the Sabbath school. The attention given to preaching is encouraging; though we have to lament that there is evidently less feeling in the congregation, than there was two months ago. We request your prayers that the word of the Lord may have free course with us, even as it has had with you.

[Messrs. Goodrich, Lyman, and Dibble.

Marquesas Islands.

NEARLY four years ago, the Prudential Committee of the Board, in consequence of information received relative to the population of the northern group of the Marquesas, sometimes called the Washington Islands, gave provisional instructions to the missionaries at the Sandwich Islands to send some of their own number to that group. Messrs. Whitney, Tinker, and Alexander accordingly visited these islands; and in consequence of their report it was decided to commence a mission. The Committee having obtained further infor-

mation, and learned that the London Missionary Society had already taken some steps towards commencing a mission on the southern group of the Marquesas, and that a mission could be conducted there more conveniently by that society than by the Board, wrote to the missionaries at the Sandwich Islands to proceed no further relative to the contemplated mission, unless decisive steps should have been taken previously to the receipt of that communication. Such steps had, however, been taken, and Messrs. Alexander, Armstrong, and Parker, and their wives, arrived at Nuuhiva, one of the group, on the 10th of August, 1833. [See pp. 85—91].

The following letter, dated at Honolulu, May 13th, 1834, gives briefly the reason for the

Return of the Missionaries to the Sandwich Islands.

We have just this hour arrived here with our families in good health; and as a vessel is expected to sail tomorrow morning for the coast of South America, by which letters may be forwarded to you, we must avail ourselves of the opportunity to write you a short letter, though it is now late at night. We have much to say to you in reference to the Marquesas mission, and our reasons for abandoning it; but can only mention the general facts at present. More full statements will be transmitted to you as soon as an opportunity is afforded.

Very soon after our arrival at Nuuhiva, doubts began to arise in our minds whether we had acted wisely, in leaving the wide and promising fields for missionary labor in the Sandwich Islands, to establish a mission there under existing circumstances. These doubts arose principally from the smallness of the population around us, which was every where apparent, go in what direction we would. But they did not result in any definite resolutions until we had opportunities to explore the Washington group to our satisfaction, and ascertain the number, character, and situation of the people to a considerable degree: after which, and after much prayer and trembling hesitation, we came to the unanimous conclusion that it was on the whole for the best to break up that mission at once, and return to these islands. This resolution was adopted on the first day of April; and the following is a brief abstract of the reasoning which influenced our minds in its adoption.

Such were the number, character, and situation of the inhabitants of these islands, that we knew of no place where we could recommend a missionary station to be taken, except the one we occupied at Massachusetts Bay, or Taiohae. The windward group, or the Marquesas proper, we did not and could not visit; but the information we received through the master of a whale-ship, who had recently anchored at the island of Dominica, was by no means of an encouraging kind. One item was, that captain Dean, of the English whale-ship *Elizabeth*, landed on the beach of one of the harbors of that island, about a week before the arrival of said captain, and was instantly murdered by the natives. From all the information we could collect, we judged that the inhabitants of that group are not very numerous, but extremely savage, fierce, cruel, and lawless. But this is not the greatest difficulty in the way of establishing a mission among them. They are divided into small tribes or clans, which are so separated from each other by mountains and precipices, as to render access to them difficult; and these tribes are at war with each other continually. Considering then the state and location of the people of the windward group of islands, we could not advise you, while other fields are open before you already white unto the harvest, to attempt the establishment of a mission there.

In regard to the three islands of the Washington group, we are able to speak more from observation; but at present we cannot go into detail. Suffice it to say, that after visiting all the principal settlements, we could find no point where a missionary could have direct and easy access to 1,000 people, except at Massachusetts Bay. The inhabitants are divided and sub-divided into small settlements, which are much scattered, and separated from each other by high ridges and mountains, difficult and often dangerous to pass: and moreover the tribes are incessantly at war with each other, so that a missionary living in one tribe may not venture to visit another, at least until the whole system of idolatry is overthrown in which the wars originate. Among several of the largest tribes we are not prepared to say that it would be safe or prudent for a missionary to attempt to reside.

Seeing then this was the case, the whole subject of sustaining that mission or not, resolved itself into the single question, Is it expedient to sustain one station only on that group of islands?

We decided, as we thought you would, had you been on the spot, in the negative; because, 1. Of the smallness of the population in the vicinity of that station. We took the census of the valley and found it to contain about one thousand souls. This, had we remained at that station, would have been the extent of the population under our immediate instruction and influence; and the prospect of benefiting the adjacent tribes did not appear to be very bright, as you will perceive when we come to state particulars. 2. The probability that we should be obliged to abandon it at some future time. Of this you will be able to judge when you are made acquainted with our history during eight months residence at Nuuhiva. It arose principally from entire want of civil government, and consequent perfect lawlessness of the people, the existing wars, the defenceless state of our families; and also from the consideration that you might find it difficult to send us suitable helpers, in case they were called for, if the limited nature and other discouragements of that field were fully made known. 3. The expense of sustaining a single station there would be proportionably very great, should it be necessary, as it seems probable, to send supplies from the Sandwich Islands. This is at once quite evident. But should this not be necessary, the expense would be great, as you will see when particulars are mentioned. 4. In looking at the history of that mission, it did not appear to have originated in or to have been urged forward on correct information. On the contrary, it originated in superficial and incorrect information, and was urged forward against many heavy obstacles thrown providentially in its way. We are satisfied that had the Board been correctly informed, they would not, in the present state of the world and of their funds, have thought of undertaking that mission. And 5. Because, a wide and open, yet a needy field, lay within a few weeks sail of us, without many of the above mentioned objections, difficulties, and dangers. Though the Marquesians are more ignorant and vicious than the Hawaiians, they are not more certainly destitute of the preached word (the great instrument of salvation) and other means of grace, nor more certainly exposed to the wrath of God, than vastly greater numbers of the latter, who are both more easy of access and more ready to be instructed, as well as more harmless than the former.

This is a brief outline of the reasons which influenced our minds in conclud-

ing to leave the Marquesas and return to the Sandwich Islands. You will scarcely be able to appreciate them duly without a statement of more particulars, as they are already drawn up, though not in a form proper to forward; but it will, we suppose, be a satisfaction to you to know even this. In our weakness, and in the deceitfulness of our hearts, we may have done wrong. But if we are not greatly deceived, we have in this removal been aiming to promote the best interest of the cause to which we have consecrated our lives.

We sailed from Nuuhiva on board the Benjamin Rush, of Warren, R. I., capt. I. Coffin, on the 16th of April. During our voyage of four weeks, capt. Coffin, as well as his officers and crew, have shown us every kindness in their power—even gave us the entire use of the cabin. Not being able to take our effects on board, except a few necessities, capt. W. D. Green, of the English whale ship *Royal Sovereign*, consented to take most of them to Huahine, from which they may be forwarded to us by whale ships bound to the coast of Japan.

Patagonia.

EXTRACTS FROM THE JOURNALS OF MESSRS. ARMS AND COAN.

THE embarkation of Messrs. William Arms and Titus Coan, destined to explore the southern portion of South America, with a view to enable the Committee to decide on the expediency of establishing a mission to the native tribes in that quarter, was mentioned at page 459 of the last volume. The plan of the mission, and the expectation, till near the time of their embarking, was that they should proceed to the western coast of Patagonia, and land near the 47th or 48th degree of south latitude, and thence visit the coast, the adjacent islands, and, if practicable, penetrate into the interior among the Araucanian bands, near the southern provinces of Chili. Respecting the field presented in that vicinity for missionary labor, the Committee had received very favorable information. But as no opportunity was found for conveying them directly to the western coast, passage was obtained for them in a vessel bound to Gregory's Bay, near the eastern entrance of the Straits of Magellan. It was hoped that from this point they would be able either to cross the Andes near the straits, and then move up

the western coast; or else penetrate the country on the eastern side of the mountains, till they should reach the latitude mentioned above, and then cross them, and thus reach the point of their destination. But both these courses were found to be beset with insuperable obstacles. On the north they found an extensive desert, through which none of the Indians would consent to conduct them. On the west the Andes, covered with perpetual snow, presented a very formidable barrier; while, from all the information they could obtain, the western coast, for many hundred miles, was almost destitute of inhabitants, rendering travelling by land nearly impracticable. No conveyance by water could be obtained. They were, therefore, compelled, after collecting what information they could respecting the few small bands of natives which roam over the country east of the mountains and near the Straits of Magellan, to return, without reaching that portion of the country which it was especially intended they should explore. Much information has, however, been obtained by them relative to the southern extremity of the continent, together with the manners and character of the inhabitants, and the methods by which they and the more northern tribes must be approached, which may be of great benefit in devising future measures for sending them the gospel.

Messrs. Arms and Coan embarked at New-York, August 16th, 1833, in the schooner *Mary Jane*, capt. Clift; landed at Gregory's Bay, November 14th; re-embarked at that place, on board the *Antarctic*, capt. Nash, January 25th, 1834; arrived at the Falkland Islands on the 28th; and commenced the homeward voyage, March 9th, in the schooner *Talma*, capt. Allyn, and arrived at New London, Ct. May 14th.

In addition to the acknowledgments which have before been made, of the kindness of Silas E. Burrows, Esq., owner, and capt. Clift, master of the schooner *Mary Jane*, in which Messrs. Arms and Coan received a gratuitous passage to Gregory's Bay, both the missionaries and the Committee would express their obligations to Mr. Penny, owner, and capt. M. M. Melward, master of the schooner *Sappho* of Liverpool, Eng., for very seasonable supplies furnished by them when touching at Gregory's Bay; to capt. J. S. Nash, of the schooner *Antarctic*, of Westerly, R. I., for a gratuitous passage from Gregory's

Bay to the Falkland Islands, and a month's residence on board his vessel; to capt. Pendleton, of the ship *Hamilton*, and capt. Davison, of the schooner *Hancock*, of Stonington, Ct., for politely accommodating them on board their vessels, without charge, while detained at the islands; and to capt. G. L. Allyn, of the schooner *Talma*, of Groton, Ct., for a gratuitous passage from the Falkland Islands to New London, Ct. Messrs. Arms and Coan were thus enabled to accomplish the whole tour, from the time of their embarkation at New York, till their return to their native land without expense to the Board.

Extracts from their separate journals will be given in this and subsequent numbers of this work.

Introduction to the Indians.

November 14, 1833. Arose this morning and found our bark quietly at anchor under the shores of Patagonia. It is now the opening of a southern summer, yet the high hills on the north and south are capped with snow. At an early hour we went on shore with capt. Clift and some of the sailors, in order to search for the natives, none of whom had yet made their appearance. We landed upon a fine sand beach, and, ascending a steep bank about a hundred feet, obtained a view of an extended landscape, terminated in the rear by Table mountain of moderate elevation. On the bank we found a few low thorn bushes just putting forth small yellow blossoms. With these we made a smoke in order to raise the Indians; a smoke being a well known signal among them, and, when discovered, always leading them to the spot whence it arises. After waiting some time without seeing any of the natives, we returned on board the vessel. At one, P. M., we went on shore again, in company with the captain, intending to travel back into the country in search of the Indians. Taking an Indian trail, we pursued our way over a rolling surface, alternately crossing hills of gradual ascent and descending into intervening plains, some of which appeared to have been submerged during some part of the winter. The soil appeared to be alluvial. The hills were sandy and sterile; and the intervals, consisting of a rich black mould, were covered with thick and tall grass. Found several plains where the natives had formerly encamped, at one of which we saw two huge joints of a whale's spine, some six or

eight miles from the shore. Saw only one guanaco in our walk, and on our approach he bounded across the plains to the distant hills with the fleetness of a deer. Passed some small basins of water, in which there were a few upland geese. Now and then a small bird cheered us with a passing note, while the wheeling curlew poured out his shrill and solitary strains "on the distant air," and the young rook came screaming in our ears with all the impudence of the ape. As we passed along we often set fire to the dry grass to raise a smoke. Horse tracks were every where seen, but no Indians appeared. At length the declining sun, and our weary limbs admonished us to return. We arrived at the shore at night, after a walk of about twenty miles.

On returning from this excursion I could not help reflecting upon the affecting contrast between this and my beloved country. Here are no fields smiling under the hand of the husbandman; no gardens and orchards dressed in vernal beauty; no harbors adorned with the waving flags of commerce; no cities lifting their turrets to the clouds; no peaceful villages sprinkling the hills and plains; and no glittering church spires pointing the weary pilgrim to a "better country." Art and science have never shed their genial influence over this benighted land, nor has the light of salvation yet dawned upon it. Generation after generation have gone down to the shades of death without one ray to cheer the dark valley, or a "morning star" to give promise of an everlasting day.

[Mr. Coan.

15. The captain and myself went out this morning with a view of penetrating the country still further, and if possible to find the camp of the natives. Finding a path that had been considerably travelled, we followed it until we came to the foot and western extremity of Table mountain, when we saw a smoke rolling over the opposite side; and soon after a man showed himself on the top. We passed on a few rods and observed a man on horseback with several dogs following him, shaping his course for the vessel. Considering our object accomplished, we returned; and by the time we had reached the shore three others had arrived. They all wore mantles made of the skins of the young guanaco; and two of them had check trowsers and morocco boots. Their arms and breasts were naked, except what was covered by their mantles loosely thrown over their shoulders and

bound round the waist with their *bolas*. They wore nothing upon their heads but a narrow fillet about an inch wide, with which they tie their hair, which being nicely parted over the centre of the head is suffered to hang loose about the shoulders. The *bolas* is an apparatus used for taking their game, and consists of three balls inclosed in hide and attached to leather thongs about a yard and a half long, which are fastened together. It is used by taking one of the balls in the hand and whirling the others round; and when sufficient momentum is gained, it is thrown forward and winds itself around the legs of the animal so closely that it is easily taken.

[Mr. Arns.

At four o'clock, P. M., four natives appeared on the shore opposite our vessel. They were mounted on horseback and attended by a retinue of more than twenty dogs. In a little time my companion and the captain returned when a boat was sent to bring them on board together with three Indians who accompanied them, leaving one to keep their horses. Being desirous of seeing the head quarters of the Indians before we landed our baggage, we proposed to the young man who appeared to be the head of the party, to conduct us to their camp, where we would spend the night and return to the vessel in the morning. Understanding him to assent to our proposal, we went on shore, where he selected each of us a horse, and he mounting a third led us rapidly over hills and plains towards a mountain behind which we supposed the tribe to be encamped. At length he halted. We urged him to proceed, which he did; and we soon met a party of Indians with bows and arrows. Our guide now inclined to return to the beach; but by repeating our requests to lead us to the camp we again succeeded in pressing him forward. As we advanced we were frequently met by small parties of the natives on their way to the vessel. At length the sun set and no Indian camp and no more natives appearing in sight, our guide could be persuaded to go no further and we were obliged to return. The young man now led us with a more cheerful countenance and a more rapid movement than before, but it was not until ten o'clock at night, that we arrived on the shore opposite our vessel. Here we found about twenty savages encamped in the open air, with their horses grazing around, and a multitude of dogs mingling with them. Not expecting our return till morning, our friends on board the *Mary Jane* had re-

tired; and as she was anchored at some distance from the shore, our hailing was not heard and we were obliged to cast in our lot with the Indians. Weary and hungry we set down in their circle around a little fire of faggots, which, by its faint glimmering, just served to render the dark visaged savages visible. An aged man roasted a piece of meat, a portion of which he brought to us. After partaking of their hospitality, our young guide spread some skins upon the ground for our bed and we lay down to repose under the lofty curtain stretched over us by the hand of our heavenly Father. Each of us was kindly covered with a thin blanket, and thus, amidst horses and dogs, and savages, we slept calmly and peacefully until the morning.

16. Returned on board early this morning and made arrangements for holding an interview with the young man previously mentioned and his father in relation to our mission among them. When they came on board capt. Clift very kindly introduced us to them as men who loved them, and who had come a great way to visit and do them good. He told them that he wished to leave us with them for a season, and requested that they would furnish us with provisions and treat us with kindness; all which they agreed to do, with much readiness. We inquired about their people and about one Maria, who we had been told was the queen of their tribe. They informed us that Maria and most of the Indians were at a considerable distance on a northern excursion, and that they would return in one moon. We sometimes found it difficult to make ourselves understood, as we had no other medium of communication than natural signs and a smattering of the Spanish language. When the necessary arrangements were made, we took our baggage on shore and pitched our little cloth tent among the natives, expecting to return no more on board the vessel, as she was to leave the first favorable wind. Capt. C. went on shore and rendered us all the assistance in his power, generously offering us any thing from his vessel which we needed for our comfort. We found the Indians miserably poor, having little to eat, and ready to beg our last morsel of food unless it was concealed from their sight. Their horses and dogs also were so hunger bitten, that many of them were mere shadows.

17. Sabbath. Remained in our tent most of the day. From morning till night we were thronged with the curious natives, who crowded into every vacant

corner of our habitation, watching all our motions and examining all our effects, and even the clothes on our persons. Poor men! They gaze upon us as superior beings, and while we shed the tear of commiseration over their degradation and wretchedness, we have no medium by which to communicate to their understandings or their hearts a knowledge of that God who has made us "to differ."—The Indians spent the day in chatting, singing, laughing, smoking, sleeping, and eating. Indolence and filthiness are two very prominent characteristics of these savages, and appear in bold relief on the first interview. Our old friend brought us a piece of roasted guanaco, although he has but a pittance for himself and family. He seems to look upon us as his children and divides his morsel with us.

[Mr. Coan.]

18. Both the males and females paint their faces either the whole or in part, commonly with black or dark brown, which gives them a savage appearance. Almost never washing, even their hands, the color of their skin appears almost black, though when they are washed they are only swarthy, or perhaps a light olive. Their hair is as black as a raven, long and rather coarse, though much less so than that of the United States' Indians. Their cheek bones are high and broad, which gives them the appearance of having large faces of an angular figure. Their bodies are well formed, with straight limbs, round and plump—feet large, and their height from four and a half to six feet.

[Mr. Arms.]

Whenever these natives espy a vessel approaching their coast they always repair immediately to the shore, and will remain there, even though pinched with hunger and exposed to the weather without shelter by day or night, until it disappears. The first inquiry among them is for rum and tobacco—two poisons which have been administered to them by our seamen; and so great is their eagerness for these strange stimulants, that I believe they would lie upon the beach exposed to wind and storm, until they were on the point of starvation, with the bare hope of obtaining a dram or a plug of tobacco. They are also fond of bread, molasses, and other articles of food; and are often anxious to obtain muskets, ammunition, and knives, though they have but little knowledge of the use of the first. It is truly distressing to learn that our own country-

men have also plunged into the most loathsome debaucheries with this unhappy people, and rendered almost inveterate those polluting vices which carry death in their train, and spread a fearful blight over all that is lovely. Even here, in this obscure corner of the earth, almost unknown to the naturalist, the merchant, the philanthropist, or the Christian, the missionary of the cross has been preceded by the apostles of Satan; and that disease which may well be compared to a "dart stricken through the liver," and which "eats like a canker," which is as a fire shut up in the bones, burning "to the lowest hell," is reciprocally communicated. To the honor of the vessel which brought us out be it said, that the improper conduct here alluded to has not been allowed by the captain; and as he is a firm advocate of temperance, and commands his vessel under that banner, no ardent spirits have been given to the natives.

19. Arose early, and went out to look for the schooner, which was riding at anchor in the bay when we retired; but it was gone, the wind having favored during the night. The waters slept or rolled as before; the mountains wore their fleecy crowns; the hills reared their naked brows, and the plains rested in loneliness; but wherever the eye turned no traces of civilization were seen, its last vestige had floated away like a vision of the night, and nothing remained to relieve the sight from those dreary features which make this land as a waste, howling wilderness.

[Mr. Coan.]

It affords them great amusement to see us write, and they seem to think that it is some wonderful thing. They usually appear pleasant to one another and often divide the presents they receive with their fellows. They seem to regard private property, each one having his own, and though their tent is common, there seems to be no interference. One horse is usually tied near the tent, so that when water or other horses are wanted, they are not obliged to go on foot.

[Mr. Arms.]

20. The rain having ceased, the horses were all brought up at an early hour this morning, and capt. Louie, the young Indian before mentioned, invited us to prepare for a removal. Accordingly we struck our tent and put our baggage in readiness for the horses. In loading these animals I was astonished at the burdens they were made to carry. After some skins, etc., had been put upon one

of the horses, our chest lashed to a heavy trunk to balance it, was put upon him, and upon those a bag, as heavy as a common travelling trunk, was placed, and above all this a woman was mounted to guide the horse. The horses gear is very simple. The men use a rude saddle constructed with pieces of wood, and somewhat resembling our saddle-tree; and the women a sort of pillion of skins, and like the men, ride astride, but without stirrups. The bridle is made of skin, with wooden bit, and usually without a head-stall. In packing the horses the women did the labor, while the men lay or set upon the ground as idle spectators. For want of a sufficient number of horses, some of them carried double riders. When every thing was in readiness we mounted our horses, and taking a sturdy Indian behind me, moved onward in company with our young friend, capt. Louie, who led the van and directed the movements of the party. Our progress, I should judge, was about four miles an hour. The day was cold, and the wind strong and piercing. After riding eight or ten miles, the Indians halted under a bunch of thorn-bushes, kindled a little fire to warm or smoke themselves, and then proceeded onward, stopping occasionally when they found a bunch of bushes as before. Saw many guanacoes standing as sentinels upon the surrounding hills, or grazing on the extended plains; but as we approached them they would skim the plains "like a hind let loose," and soon disappeared. As we advanced the young captain suddenly halted, gazed a moment towards the hills on the left, and then plunging his spurs into his horse's side, darted like an arrow across the plain, with hair and mantle streaming in the wind—dogs and Indians following him. The rest of the party moved on steadily with the baggage. Inquiring the cause of this strange movement, one of the savages pointed in the direction the young man had gone, and said, "Guanac, guanac," giving us to understand that he was pursuing a guanaco. In a few minutes he rejoined our party, having taken the animal he pursued. The guanaco is a species of the lama, somewhat larger than the deer, with long legs and neck, and cloven feet. Its color is a pale red or sorrel, and white. The head and ears resemble those of horses. It is clothed with wool, like the sheep, though this is interspersed with long hair. It neighs like a colt, and at a little distance might easily be taken for that animal. Its slower movements appear laborious and ungraceful; but when

pursued by the hunter, it moves with great celerity, and appears hardly to touch the ground. The flesh is very palatable, and after a cold and hungry ride of some twenty miles, a piece of it, which the captain roasted and brought us, was really grateful.

We reached the camp at four P. M., after a ride of twenty-five or thirty miles, which we performed in about seven hours. Here we found a company of the savages inhabiting ten tents of skin. On our arrival the natives gathered around us, men, women, and children; first standing and gazing upon us at a respectful distance, till encouraged by our attentions they gradually approached nearer, apparently welcoming us with mingled surprise and joy. Our baggage, even to the smallest article, was brought safely; and capt. Louie, who had taken special charge of it on the way, now stowed it carefully in his tent, and remained by it until our own tent was erected and prepared for its reception. As soon as the bustle was a little over our old Indian mother boiled a piece of the guanaco which had been taken on the way, a liberal share of which was brought to us for our supper. Young Louie came and sat down by us, and began to inquire the American name of many things around, and in return told us what they were called in the Patagonia tongue. He and all his father's house appear very attentive and friendly to us, and we have already reason to be thankful that the good providence of God has put us under the care of this family, as they are evidently the most intelligent, hospitable, and prepossessing of any of the natives we have yet seen. As the sun set, the crying of the little ones in the tents, the barking of dogs, and the noisy mirth of numerous children, engaged in merry gambols about the camp, revived the associations of childhood and brought domestic scenes of my native land vividly to recollection.

[Mr. Coan.

21. We found ten tents in the camp, but it would perhaps be impossible to tell how many souls there are in them, though from a little calculation I should judge about fifty. The tents are made of the skins of the old guanaco, sewed together, and so spread over poles that are stuck in the ground for that purpose, as to cover the top and the sides, except the front, which is always to be eastward and entirely open. On this side they build their fires.

The provisions that we brought from the vessel being about exhausted, we ap-

plied to the natives for some, but had only to ask the question and we were plentifully supplied, though we had neither bread nor any substitute for it. We

should undoubtedly have been spared the trouble of even asking, had we waited a little longer.

[Mr. Arms.

[To be continued.]

Proceedings of other Societies.

FOREIGN.

WESLEYAN MISSION IN THE FRIENDLY ISLANDS.

General View of the Islands.

WHAT are usually called the Friendly Islands include, not only the Tonga group with Eua, but also the Hapae or Haabai group, Haafuluhaio or the Vavou group, and Niua or the Kebel's Islands—about two hundred islands in the whole; many of which are very small and without inhabitants, but others are thickly peopled. Till very lately, the inhabitants were living in the grossest idolatry; but the *Sun of righteousness has arisen with healing under his wings*, and many of the benighted natives of these islands have seen a great light. They now give glory unto the Lord, and declare his praise in the islands.

The people who inhabit the above-mentioned islands all speak the same language; and, except those who have embraced Christianity, worship the same gods, or gods of the same name and nature, for they are all vanity and lies. The other groups have acknowledged Tonga as the head; and have generally brought yearly offerings, as a token of their submission.

Tonga—is the largest of the islands, and contains more inhabitants than any other island in these seas: it is thought to contain about ten thousand. These are under different chiefs; of whom Tubou, or Josiah (our chief,) is acknowledged the head. Tubou was baptised in 1829, and has held fast his profession. So mild is his government, that one is reminded of the state of the Israelites, when there was no king, and every man did that which was right in his own eyes. It is thought that if Tubou had used his influence among his chiefs and people, hundreds, who at this time worship dumb idols, would have been worshippers of the true God. However, the Lord is carrying on his work: his name is made known in every part of the land; and some are leaving the enemy's cause almost every week, and joining us at this place: this they prefer to continuing in their own villages to serve the devil. Many of the chiefs who occupy important districts at Tonga are opposed to religion, and will not allow the worship of God to be carried on in their territories; so that those of their people who wish to serve God have to escape to our place as a refuge, or they would be expelled by their chiefs. However, I hope the day is not distant, when we shall gain a glorious entrance

into every part of this populous island: for although a few of the chiefs persecute us, yet it is very mildly; and we are on good terms with some of the head chiefs, who have heard with patience our statements of the vanity and sinfulness of idolatry, and the importance and blessedness of true religion.

The districts of Tonga are, 1. Nukualofa, which is the residence of Tubou: 2. Hihifo, a populous district under a chief called Ata: 3. Bea, a strongly fortified village, governed by a chief named Taufa, or Fae: 4. Mua, another principal district at the east end of Tonga, ruled by Balu and Fatu: 5. Vaini, a populous village ruled by Maafu, a blind chief: 6. Houma, very populous, between Hihifo and Bea.

Connected with Tonga is Eua, a very fine high island, about twelve miles from Tonga, and will be a fine station for a missionary: we hope, ere long, to be invited to give instruction to its inhabitants. Some of the worshippers of God are on the island now; who will be a seed, I hope, which shall spring up and bear fruit to God.

Hapae or Haabai Islands. These are very numerous, but generally small: eighteen of them are inhabited: they lie to the north of Tonga, at the distance of eight or ten hours' sail, or about fifty or sixty miles. The island called Nomuka is one of the nearest to Tonga.

The present king of the Habai group is the son of the late Tuboutoa. He is nearly related to the present Tubou at Tonga, and does credit to his Christian profession: he has a very strong hatred of idolatry and his former superstitions. The Lord has used him for his glory. May he use him more and more, and then crown him with eternal life!

Haano is one of the most northerly islands of this group; and is about one hour's sail, with a fair wind, from Lifuka.

Vavau or Haafuluhaio Islands.—This group lies to the north of the Haabais, and is about 50 or 60 miles from Haano, that is, a day's sail with a fair wind.

Niua, or Kebel's Islands.—These are two in number. They are not very near to each other, and lie between Vavou and the Samoa group, called the Navigator's Islands. The island which is frequented by the Tonga people is not large; and, from the best accounts which I can get, has not more than from three to four hundred inhabitants.

Change wrought by the Gospel.

Several statements authorise the hope that the great work of God already accomplished is only the commencement of a more signal

and extensive triumph of the gospel in these interesting islands. Even in this early stage of our operations, from eight to ten thousand persons have renounced idolatry, and embraced Christianity, in the last six years, at these islands. What Christian heart does not bound with grateful exultation? *The Lord hath done great things for us, whereof we are glad.* To him be the praise ascribed, both for the work itself, and for the grace given to our society and its missionaries, by the employment of their humble instrumentality in the achievement of results so beneficial and delightful.

There are from six to eight thousand persons at this island (viz. Tonga) who are yet living in the grossest idolatry. The Tonga people have many gods, such as birds, fishes, reptiles, horses, canoes, clubs, whales' teeth, mats, plants, spirits of departed chiefs, infernal spirits, etc. To these they apply in their distress, and offer pigs, yams, cloth, canoes, and property of various kinds. They pray, cry, and cut themselves, cut off the fingers of their children and friends, and sometimes strangle their friends, to appease their gods! Let then the friends of missionaries help! There remains much ground to be possessed. Send us more missionaries—hold us up by your faithful prayers!—and God will bless us.

Notices of the Navigators' and Feejee Islands.

The appellation of "Friendly Islands" is often taken in so wide an extent as to comprehend under it these two groups of islands; and, in fact, all the groups between the Society Islands on the east, and the Australasian Islands in the same latitude on the west.

The Tonga people go frequently from Niua to the Samoa group, or *Navigators' Islands*, in two days of fine weather. The principal islands are five in number, and the inhabitants are very numerous: they appear very mild in their manners, and open to receive instruction; but are living in the grossest idolatry.

The *Feejee Islands* lie to the west of Tonga, and are about a day and a night's sail from it. There are numerous: five are said to be large: Ambowa is the principal island, the king of which has great influence over all the other islands. The Tonga people frequently visit this group, in order to obtain canoes. The island to which the Tonga people generally go, is named Lakemba, the chief of which is related to them; and many of the people on this island speak the Tonga language. The Feejeeans are very numerous, and are a noble race of men. They are brave and hardy, but much addicted to war; so much so, that they always have war instruments about them, by night and by day. In several of the islands, if not in all, they are quite naked until they are 17 or 18 years of age; and, after that period, wear only a very thin and narrow piece of native cloth. They are a very ingenious people, and very quick at learning any thing: some of them have been received into the church of Christ at Tonga and at Lifuka, and some have been taken to the church triumphant; but the inhabitants of this group are, at present, deep-

ly sunk in wretchedness and idolatry. When a Feejee chief dies, his wives are strangled, that they may accompany him to the other world: they have many other bloody and cruel superstitions, by which their wretched lives are brought to a termination. Our way is, I trust, opening among them: and that, ere long, the gospel trumpet will be sounded in all the islands of the whole group. I am happy to learn, that, out of the crews of three ships which have been wrecked within the last year and a half at these islands, no man has lost his life by the savage Feejeeans: a few years ago, if a vessel had been wrecked at any of these islands, every man would have been killed, and many of them eaten: this circumstance shows that the tone of feeling at the Feejee group is improving; and that the Lord is causing his great name to be known among this long lost part of the human family.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN EGYPT.

FROM a joint letter of Messrs. Kruse, Mueller, and Lieder, dated at Cairo, August 1st, 1853, it appears that public worship is held by them stately on the Sabbath, both in Arabic and English, and that a considerable portion of each week is devoted to religious intercourse with the people. Mr. Leider makes journeys to all parts of the country circulating the Scriptures and tracts, and freely, in a conversational way, preaching the gospel to all.

Seminary for Schoolmasters and Catechists.

I am glad to say, (writes Mr. Kruse,) that all things are now ready for the boarding-school; so that to-morrow the children will enter our house. I shall have no rest till they are under our roof; but it is difficult to decide who are most anxious for this establishment, the boys or myself. Indeed, their eagerness to come in gives me much pleasure; and it has been very painful to me that I could not get ready to receive them sooner. It was a trial to them and to me; but the greater is the joy, now the hour is come, when they can enter; and I firmly believe that each boy will bring his peculiar blessing with him into the house.

There are, at present, only ten boys, selected from the day school, with whom to begin the boarding-school; and they are generally very promising. A boy was sent to me, a fortnight ago, who seems to be more promising than all the rest: since which, he has attended school and lived in my house, and I am more delighted with him every day.

This school is regarded as a seminary for training up schoolmasters and catechists. For this purpose, the pupils are instructed by a superior teacher in literal Arabic, reading and writing, composition, arithmetic and geography: they are also to have, for an hour every day, lessons in English, which will not only enable them the better to understand their own

grammar, but also, at a future time, to read English tracts and books: and in case any one should exhibit a capacity for translation, peculiar attention will be paid to him in this branch. However, the principal part of instruction given by Mr. Kruse himself will always be religious, making them acquainted with the doctrines of the Bible and with church history. In the first instance, the greatest attention will be given, and all instructions directed, to make them true Christians; for, except their hearts are truly converted to Christ, all other attainments will be in vain. They are therefore (besides receiving religious instruction) under the constant inspection of Mr. Kruse; living in the same house, as children of the same family; and attending morning and evening prayers: so that, whether they are learning in the school, or otherwise employed in their leisure hours, in whatever they do, truly Christian principles will be inculcated upon their minds.

Mr. Mueller remarks respecting the

State of the Day School.

It is true, we cannot boast of many conversions or revivals; but, notwithstanding that, we have reason to rejoice in hope. Our two teachers, respecting whose sincerity we were formerly in much doubt and fear, now give us reason to believe that they are under the influence of saving grace. With regard to the children in our schools, we rejoice, but with trembling; for what seems firm to-day, appears tottering or broken on the morrow. But the eyes of Jehovah are upon his truth, and his arms are extended to support and further it. Our comfort and encouragement are to know, that however slow the progress of God's cause in Egypt may be—however great and multiplied the difficulties it has to encounter—it must eventually triumph; for prayer will be heard, and the divine promises will be accomplished.

Mrs. Mueller has at present two girls under her care, besides her own: one of them is the daughter of a free black; the other is of the Galla tribes of Abyssinia, whom Mrs. Mueller saw in the house of Dr. Dussap, to be sold, with several others. The sight of this poor girl much affected Mrs. Mueller, especially as the girl wished to be sold to Christians. She is now a particular object of prayer and instruction; and if our endeavors should be blessed with success, we hope, sooner or later, to find in her a faithful female servant, so scarce and precious in this country. She is, of course, now free. May the truth in Christ Jesus make her a perfectly free woman in the Lord!

MISSION OF THE CHURCH MISSIONARY SOCIETY IN ABYSSINIA.

THE Rev. S. Gobat, whose labors and trials in Abyssinia, in company with the Rev. Mr. Kugler, since deceased, were noticed at pp.

123, 166, and 262, vol. xxviii, subsequently returned from that benighted field of labor to Europe, and has published a journal of his residence in Abyssinia, and is about returning to that country again. The Rev. C. W. Isenberg gives the following account of his studies at Cairo, preparatory to entering Abyssinia.

I have lessons in Amharic, in the afternoon, from my Abyssinians; but not yet regularly. They are present at the lessons which I have every night from my Arabic teachers. These two youths go on very well in the Christian course. I witness, with great satisfaction, the working of the Holy Spirit in their hearts; and, what gives me a decisive proof of this is, that I observe them growing more and more honest and simple-minded—the general disposition of the Abyssinians tending rather to dissimulation and falsehood. Having arranged to celebrate the Lord's supper on Christmas day, all the members of our missionary family here participating, we fixed upon that festival for our monthly communion. As soon as the two Abyssinians were informed of it, which was on the Sunday before Christmas day, they expressed a great desire to join us in that sacrament; and told me, that, from the first time they had seen us at the communion, which was on Good Friday, they had felt this desire, but did not dare to mention it. I asked them their views of the Lord's supper, and entered into a serious examination of their state of mind; whereupon I was strengthened in the conviction that they were brought, by the influence of the Holy Spirit, to a vital knowledge of the gospel, and that their anxiety to partake of the sacrament proceeded from a sincere desire to be established in their faith and spiritual union with Christ. I stated the case to our brethren, who were very glad to hear of it, and, by this outward act, to receive them into our bond of fellowship. Accordingly, I stated to them again, as I had done before, the views of our Protestant church, and the doctrine of the Bible respecting the holy sacrament, and the errors of their own church; and recommended them particularly to have recourse to prayer. They were extremely glad to be admitted; and when the day arrived, we had service before the communion was administered, when I preached, in German, on Luke ii, 10, 11; and afterward Mr. Mueller administered the sacrament to us, using, to the Abyssinians, the Arabic translation of that part of the English communion service where the priest administers the bread and wine after consecrating them. You can easily imagine the satisfaction I felt in beholding here the first-fruits, as it were, of our Abyssinian mission—these two promising youths joining us in the chief part of our confession. I rejoiced indeed with trembling, remembering Gergis, and the many dangers and temptations to which they would be exposed; but my joy was tempered, not embittered, by these considerations; and it was, and is, an important matter of thankfulness, that, at the

very beginning of my course, I should be able to have such a cheering experience. But I must not omit to mention here, that Providence had prepared their minds for grace; as appears from the affliction they suffered on account of Girgis, previously to their joining Mr. Gobat. He, as a faithful laborer, cast the seed of the gospel into a well-prepared soil, the fruits of which I am allowed to gather. I recommend them very strongly to your prayers, that the Lord may preserve them, and make them grow in grace, and in the knowledge of our Lord Jesus Christ, in order that they may save their own souls, and become instrumental to the conversion of many of their brethren.

Last week I took into my house another Abyssinian, who a fortnight ago arrived here from his own country, on his way to Jerusalem. From the Coptic convent, in which he resided, he several times came to see his countrymen; on which occasions he found them learning from their Bibles and Testaments. Last Thursday, when I came home from a call on Mr. Kruse, I found him at my house, desiring to speak to me. He told me, that, as he had been made, by the governor of his province, (the province of Gojam, which borders to the south, on the Lake of Tzana), head or overseer of the church in his town, he ought to have learnt to read and write; but having been a soldier previously, he knew nothing, and was afterward ashamed to learn the alphabet, like a little child. Now being in a foreign country, where nobody knew him, he had a great desire to learn; and entreated me very earnestly to receive him into my house, and instruct him. I first consulted with my brethren here, who concurred in opinion that I should take him on trial. I then sent one of the Abyssinians, Kidam, with him to the bath; where Kidam had to take his filthy rags from him, and, after the bath, to clothe him with a new dress. When he came to me, and testified his gratitude, I told him, that as long as he remained with me, and learned, he should have the new dress; but when he wished to leave, he must also leave his new dress, and I would give him back his old rags. He said he thought he should not go to Jerusalem; but stay with me till we went to Abyssinia, where he would join me. Kidam and Hadara are now constantly engaged in teaching him, when they are free from business; and he appears very eager in study.

DOMESTIC.

SEVENTH ANNUAL REPORT OF THE AMERICAN TEMPERANCE SOCIETY.

THE report is introduced by the following remarks, presenting the very clearest and strongest ground of encouragement to those who are devoting themselves to the promotion of human welfare.

Auspicious Peculiarities of the present Age.

The present age is marked with strong and auspicious peculiarities. One of them is, increasing numbers of people are disposed to inquire, with regard to every moral principle and practice, "Is it right?" It is less satisfactory now, than in former times, that a thing is pleasant merely; that it is popular, has been practised a long time, by respectable men, or even by good men. The question is, and with numbers increasing continually, "Is it right?"

Another auspicious indication of the present time, is, the standard of right and wrong, with increasing numbers, is the Bible. This has, by good men, long been acknowledged in theory, as the only sufficient and perfect moral standard. But they are now, more than ever before, applying it to practice. Not only are they laboring with new vigor to send it to all nations, and convey a knowledge of its contents to all hearts; but they are appealing to it, as the criterion of thought and action; and are endeavoring, with new diligence, to bring every soul, under its all-controlling power.

It is not so decisive, as it once was, that a thing is legal, according to human statutes; or honorable in human society; but the question is, Does it accord with the will of God as revealed in the Bible? To the law, and the testimony; if they speak not according to this word, increasing numbers conclude, there is no light in them. Nor do they confine the supervision of the Bible, as much as they once did, to subjects that are purely religious. They are extending it to all the affairs of life. Business, amusement, legislation, every thing in which men are engaged, they feel bound to prosecute in accordance with the Bible; and whether they eat, or drink, or whatever they do, to do all in obedience to its dictates.

Another momentous indication of the present time, and one which takes hold with a mighty grasp on the destinies of men, is, that the number is increasing who feel conscience-bound daily to listen to the Bible as the voice of God, speaking to them; and with fervent supplication for the teaching of his Spirit, that they may understand his will; and who, when they do understand it, are not afraid, or ashamed to do it.

The number is rapidly increasing, who, when they learn that the Bible condemns a practice, will renounce it; and who, when they learn that it requires an action, will attempt, with the spirit which the Bible inculcates, to perform it, whether other men do this or not; and who will leave the consequences to the divine disposal.

There is a deeper and more pervading conviction, than ever before, of individual personal responsibility directly to God; binding each one, in all situations, for the character and tendency of his actions, to the retributions of eternity. Efforts to do good are not so much confined, as they once were, to ways only which have the sanction of general ex-

ample; or that are deemed by the great body of men, to be respectable. It is less necessary now, than it once was, for a good man to see a great multitude ahead, before he thinks it expedient for him to do right; or attempt, by sound argument, and kind persuasion, to induce others to do right.

The consequence is, it is becoming more and more common, if a man wishes to have good done, to do it himself; if a man wishes to have a little good done, to do that; and if he wishes to have great good done, to do that; and to do it now. There is less disposition than formerly to depend on other people, and to put off present duty to future time. Men are not so much afraid, as they once were, or ashamed, if needful, to go in the path of duty, alone; and, whether others do it or not, attempt to do good as they have opportunity to all men.

And men are less satisfied now, than they once were, with clipping off the twigs or lopping off the branches; they are more disposed to go to the root, and in order to make the fruit good, to make the tree good. They have learned that they cannot stop the stream, without drying up the fountain.

The consequence is, efforts to do good, are more successful than ever before. They take a wider range; exert a more pervading influence; and the same amount of effort accomplishes vastly greater results. And the more men do the will of God, the more plain his will is; and the blessings of obeying it, are more obvious and abundant.

A striking development of these principles has been made in the temperance reformation. A vicious practice had obtained, had received the sanction of legislation, and the support of the example of nearly the whole Christian world. But it was followed, as its natural and necessary result, by loss of property, character, life and soul, to an extent which must fill every person who comprehends it, with amazement. And the question was started, no doubt, by the Spirit of God, "Is it right," to continue a practice which produces such results; and which, if continued, will perpetuate and increase them to all future ages? The Bible was examined, and providences observed; divine teaching was sought, and the conviction was fastened on the mind, that the practice was not right; and that to prevent the evils which it produced, men must cease to perpetuate the cause.

And for the purpose of making known to them, especially to our own countrymen, the reasons why they should do this, the American Temperance Society was formed. Its object, is, by the diffusion of information and the exertion of kind moral influence, to attempt, with the divine blessing, to produce such a change of sentiment and practice with regard to intoxicating drink, that intemperance shall cease, and temperance, with all its attendant benefits to the body and the soul, shall universally prevail.

Temperance, in the view of those who formed this society, is the moderate and proper use of

things beneficial; and abstinence from things hurtful. Ardent spirit, being in its nature, as manifested by its effects, a *poison*; and of course, one of the hurtful things, and in this country, the grand means of intoxication, their object required them to abstain from the drinking, and from the furnishing of it; and to endeavor, by all suitable means, to induce the whole community to do the same.

It is quite impossible to give an abstract of a document filled with statements and reasonings, of so interesting and important a character, and presented in so condensed a form, as this report. The following items are inserted here, selected from a multitude of others equally deserving the serious perusal of all the friends of religion, civil liberty, national prosperity, and human welfare.

Progress of the Reform during the Year.

At our last annual meeting, there had been formed in the United States 21 state temperance societies; and in smaller districts, it was supposed, more than 5,000 other temperance societies, embodying, on the plan of abstinence from the drinking of ardent spirit and from the traffic in it, more than 1,000,000 members. More than 2,000 men had ceased to make it; and more than 6,000 had ceased to sell it. They believed that the business was wicked, and they applied this belief to their practice. More than 5,000 men, who once were drunkards, had within five years ceased to use intoxicating drink; and were, as all men who pursue this course will be, sober men. Many of them had become highly respectable and useful, and not a few truly pious men.

More than 700 vessels were afloat on the ocean, in which ardent spirit was not used.

The United States Temperance Convention, that had been invited by this society to meet in Philadelphia, assembled in that city on the 24th of May. It was composed of more than 400 delegates, and from 21 states. Seldom has a body of men assembled of greater weight of character, and of higher and better influence in the country.

On the 18th of September, a State Temperance Convention was held at Worcester in Massachusetts. More than 500 delegates were present, and from all parts of the commonwealth. Distinguished gentlemen of all professions were members, and the governor of the commonwealth was president of the convention. Since that time numerous individuals in the commonwealth have renounced the traffic; licenses for the sale of spirit have been refused in many towns; about 10,000 persons embodied in Ward Temperance Societies in Boston, and great numbers in other parts of the state.

There are now in Boston, five temperance hotels and twenty temperance groceries. In the county of Suffolk, the number of licenses has been reduced from 613 to 314. In Hamp-

shire county, the number of grog-shops has been reduced from eighty-three, to eight. In Plymouth and Bristol counties, and in numerous towns no licenses are given; and in many of them ardent spirit is not sold.

On the 18th of November, a similar convention was held at Utica in New York; and on the 3d of December in Middletown in Connecticut. Both of these conventions, after mature deliberation, expressed the same conviction with the others.

On the 18th of December, a State Temperance Convention was held at Columbus in Ohio. The governor of the state, who is president of the State Temperance Society, was one of the committee who invited the meeting, and was president of the convention.

On the 25th of December, a similar convention was held at Jackson in Mississippi; and on the 7th of January at Frankfort in Kentucky. At both these meetings they expressed unanimously their conviction of the immorality of the traffic in ardent spirit. Of the latter the governor of the state was appointed the president, and the lieutenant governor, who is president of the senate, was appointed one of the vice presidents.

On the 15th of January, a State Temperance Convention was held in Vermont; on the 5th of February, in Maine, and on the 12th, in New Jersey; and on the 19th of the same month, a Convention of Cities was held in the city of New York. Each of these conventions, like the others above mentioned, was numerously attended, and at each, the resolution was passed, that the traffic in ardent spirit, to be used as a drink, is an immorality; and ought to be universally abandoned.

On that day, the American Congressional Temperance Society held its first anniversary in the Capitol at Washington. In the absence of the president, honorable Lewis Cass, secretary of war, on account of official duties, the chair was taken by the honorable William Wilkins, senator from Pennsylvania, one of the vice presidents.

On the 4th of March, a State Temperance Convention was held at Harrisburg in Pennsylvania. Here also a deep conviction of the immorality of the traffic in ardent spirit was expressed by many.

A convention has also been held, and a State Temperance Society formed in Missouri.

In May, a State Temperance Convention was held at Dover, in Delaware. Here, also, as in other similar bodies, a resolution was passed, that, in the judgment of the convention, the traffic in ardent spirit, is an immorality, and ought to be universally abandoned. Thus has this sentiment been expressed by bodies embracing more than five thousand ministers of the gospel, and six thousand Christian churches; by the American Congressional Temperance Meeting, by the United States Temperance Convention, by ten State Temperance Conventions, and numerous other bodies and classes of men, in various ways and places, throughout the land.

More than 7,000 temperance societies have already been formed in the United States, embracing, it is supposed, more than 1,250,000 members. These persons, who are of all ages from 12 to 90 years, of all varieties of condition, profession, and employment, know by experience that ardent spirit is needless; and multitudes of them know that it is hurtful, and that men are in all respects better without it. Of course it is wicked to drink it, or to furnish it to be drunk by others. And the conviction of this truth is rapidly extending among all classes of people. More than 3,000 distilleries have been stopped; and more than 7,000 merchants have ceased to sell the poison.

More than 1,000 vessels are now afloat on the ocean, in which ardent spirit is not used. And though they visit every clime and at all seasons, and many of them actually go round the globe, the men who navigate them are in all respects better than when they used it.

The use of spirituous liquor by officers and men has long been among the chief causes of shipwreck. Should insurance offices generally discriminate between temperance ships and others, it would be a source of great pecuniary profit; and should owners of vessels employ none who use the poison, to navigate them, they would save, annually, an immense amount of property, and multitudes of valuable lives. This subject is exciting increased attention not only in this country, but in Europe.

Baring, Brothers, & Co. of London, wrote to their agent in Amsterdam, to know why he had not obtained freights. His reply was, that there were American vessels, commanded by temperance captains, taking freight; and while they remain, none offer to other ships.

More than 10,000 drunkards have, within five years, ceased to use any intoxicating drink. And when sober men all set the example, and treat drunkards kindly, it has been found comparatively easy to induce them to follow it. More than thirty such cases have occurred in a population of less than 3,000 souls. Let there be the same number in proportion to the population, throughout the United States, and it would make more than 130,000. The salvation of drunkards from this fell destroyer, is evidently in the hands of sober men. And if they will take the course pursued by those who have already been so successful, in less than five years, they will achieve a victory such as creation never saw: save 130,000 drunkards from this double death, and preserve from falling into it 130,000 more. Let them cease to sell the poison, cease to use it, and go, with love in their hearts, and kindness on their tongues, to those who are now twice dead, and well nigh buried, and it will cause them to live. Their life or death is in the hands of sober men.

A rum-seller in Massachusetts was visited by the wife of one of his customers, who besought him not to sell the poison to her husband. It made him so cruel to her and her children, that she could not endure it. But he let her know that if her husband wanted

rum, he should have it. She went away to mourn in silence, and to try to guard her children against the direful influence of him, who, for money, was killing their father. He continued to sell. His customers, from time to time, became drunkards. Their estates fell into his hands. He became a rich man. At length he died; and went as poor to judgment, as if he had gained nothing by destroying his neighbors. His sons inherited his estate. They moved into the western country. The eldest opened a store, and prosecuted the business of his father. He soon, like his father's customers, became a drunkard, and sunk into an ignominious grave. His brother took his place, and prosecuted his business. He, too, became a drunkard, and was shortly with his brother, in the drunkard's grave. The third and only remaining son took the property and prosecuted the business. And when our secretary, the last winter, passed that way, he was a drunkard, staggering about the streets. And as the father witnesses his iniquities visited upon his children, and beholds them coming in such a rapid succession to mingle with those, whom his, and their business have ruined, in the place prepared for them, does he not feel, that should the way of destroying others, appear even right unto a man, the end thereof is the way of death. "It is found," says Judge Platt, "that of the tavern keepers and retailers of ardent spirit in the State of New York, during the last forty years, more than two-thirds have become drunkards, and reduced their families to poverty and wretchedness."

More than 4,500,000 copies of various publications have been issued the past year, by the New York State Temperance Society, and vast numbers by other temperance societies and individuals in various parts of the country. The eagerness with which they are sought, while they inculcate, with the greatest plainness and power, the gross immorality and enormous wickedness of the traffic in ardent spirit, shows that this truth commends itself to the conscience, and is producing permanent settled conviction in the minds of sober men throughout the nation.

The statements contained in the report, show that views and measures, similar to those adopted in this country, are prevailing in England, Scotland, Ireland, Sweden, Russia, Prussia, and other countries in the eastern hemisphere. A writer in Sweden, endeavoring to awaken attention to the threatening evil, states that—

In a population of about 3,000,000, they have 170,000 distilleries; and consume annually 60,104,570 canss (45,078,427 gallons) of distilled liquor; at an expense to the consumers of 62,177,636 rix dollars, (about \$65,000,000.)

During the past year copies of the 6th annual report, in which the immorality of the

license laws is discussed, have been sent to various individuals, with two inquiries—

1. Are the principles exhibited in this report in your view correct, and the arguments sound?

2. What would probably be the effect on the great interests of the community, should the people generally, and legislators, choose to have all legislation on this subject conformed to those principles?"

Replies have been received, cordially approving of the ground maintained in that report, and expressing a decided conviction that all laws licensing the sale of ardent spirits as a drink are immoral and of a highly injurious tendency, from the Hon. Samuel Fletcher, N. H.; Rev. President Wayland, R. I.; Hon. Mark Doolittle, Mass.; Rev. President Fisk, of the Wesleyan University, Con.; Gerrit Smith, Esq., and E. C. Delevan, Esq., N. Y.; Hon. George Sullivan, N. H.; Hon. Joseph Lumpkin, Geo.; Rev. President Young, Kentucky; Rev. President Humphrey, Mass.; Hon. Theodore Frelinghuysen, N. J.; and Hon. Judge Daggett, and Hon. John Cotton Smith, Con.

The report shows conclusively that "*The traffic in ardent spirit, to be used as a drink, is a violation of the law of God, and is an immorality.*" The following are a few of the numerous facts introduced in the course of this discussion.

Of 253 paupers in the county of Oneida, New York, 246 were made such by ardent spirit. Of 1,134 in the county of Baltimore, Maryland, 1,059 were made paupers in the same way. Of 3,000 admitted to the almshouse in Salem, Mass., the superintendent, who is as well able to judge as any other man, states that, in his opinion, 2,900 were brought there by intemperance. Of 572 men in the almshouse in New York, the superintendent states, that there are not 20 that can be called sober men; and that of 601 women, he doubts whether 50 of them can be called sober. 95 drunkards were committed to the penitentiary in Boston in a single month.

Of 1,969 paupers in different almshouses, 1790, according to the testimony of the overseers of the poor, were brought there by spirituous liquor; and of 4,969, in different almshouses, 4,690 were brought there in the same way. And very few individuals are found in any almshouse, but what have been in the habit of using strong drink. It has been the grand cause of pauperism throughout the United States.

In one year, the superintendent of the almshouse in Albany states, 633 persons have been received there. He classes them as follows: six hundred and sixteen brought there directly

or indirectly by rum; one an insane person; seventeen others being sent from remote towns in the county, could not be ascertained to a certainty, but the cause of this poverty can hardly be doubted. Two hundred and ninety-seven persons were in the almshouse when the present incumbent took charge, so that *nine hundred and thirty* have been relieved at the public expense during the year—these, added to the commitments to the jail, make *two thousand one hundred and forty-six* in the jail and poor-house during the year—about one to every fourteen of the whole population!!!

Of 643, who were committed to the house of correction in Boston, in one year, 453 were drunkards. And the keeper states, that intemperance is almost the *sole* cause of com-

mitments, and that he does not believe, there were ten among the *whole*, who were not intemperate.

From the statements of sheriffs, judges, and keepers of prisons, it appears that from three-fourths to seven-eighths of the crimes committed are owing to the use of ardent spirits.

The report is concluded with affectionate but pungent addresses to *moderate drinkers*; to those who furnish *ardent spirit* to moderate drinkers; to ministers of the gospel, of every name, and in every country; and to the members of the churches of Christ of every denomination, throughout the world.

Miscellaneous.

METHOD OF CONDUCTING THE MONTHLY CONCERT FOR PRAYER.

SOME months since, a gentleman, believing that the fervent and importunate prayer of Christians is, by divine appointment, essential to the rapid dissemination of the gospel over the world, offered a premium of fifty dollars to the writer of the most approved essay *On the best method of conducting the monthly concert for prayer*. That premium was awarded by the committee named for the purpose, to the Rev. Ansel D. Eddy, of Canandaigua, State of New York, the writer of the following article.—It is hoped that the views and statements presented here, and the appeals made, may give both ministers and private Christians a higher sense of the importance of that meeting, and incite to greater exertion to render it interesting and useful.

General Efforts to awaken an interest in Missions.

It is the design of God, to restore this world unto himself, through the instrumentality of a preached gospel. To aid in advancing this object, and to hasten its accomplishment, is the duty and the privilege of man. For this purpose God has constituted and continued his church on earth; to his disciples the Savior early taught the prayer, *THY KINGDOM COME*; and it was his last injunction, *GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE*.

Whatever may have been the obedience, engagedness and success of early Christians, it cannot be denied that the strength, the activity, the resources of the church, are yet to be secured and enlisted in the cause of *Christian missions*, or this world will never be converted to God. Rapidly as the spirit of evangelical enterprise has arisen, and widely as it has spread, the wastes of heathen desolation and of pagan darkness are far more extended; and the spirit of deep-rooted infidelity and hatred of God and virtue, was never more inveterate. At the same time, the facilities for successful exertion and the encouragements to immediate effort were never so abundant. All that is now needed is the *united and vigorous exertion* of the church of God. Occasional and limited efforts will not accomplish the object. A part only of the church aroused and active, cannot secure it. It must be the

united, prayerful, laborious, and systematic action of the Christian church throughout the world.

It is obvious, that, on the *ministers of the gospel* chiefly rests the responsibility and the labor of arousing the churches to the great subject of the *world's conversion*. It is by their spirit, their preaching, their prayers, their appointments and labors, that this is to be done.

To secure the interest and engagedness of Christians in the cause of missions, the first thing required is that *ministers of the gospel cultivate a missionary spirit*.

This is the spirit of their office; it is the spirit of piety and of the gospel of Jesus Christ. The spirit of a pious, evangelical ministry, is the spirit of universal benevolence—of that charity which seeketh not her own, but looks, with the unaffected sympathy of Christ on the miseries of a *world*, and will labor for the salvation of all to whom the benevolent designs of Christ's mediation extend.

To cultivate and preserve the spirit of missions, ministers of the gospel should examine more and more the nature and designs of the kingdom of Christ; how it is in every respect fitted for universal extension, and perfectly adapted to the wants of men, in whatever situation they are found. Let them dwell upon the predictions of its success, and mark the certainty of its enlargement. Let them observe, how human instrumentality has al-

ready aided its advancement, and how the way is preparing for its speedy and universal triumph.

In the next place, to secure the cordial and efficient co-operation of the churches in the cause of missions, let the minister *cherish* not only, but let him *manifest* the spirit of a *Christian missionary*. While he comes from Sabbath to Sabbath to his people, with fresh anointings from the Holy Ghost, and with the tenderest solicitude for their salvation, the whole world should also rise before him, and the heathen hold a prominent place in his affections. Nor should he fear that he loses interest for his own people, or endangers their solicitude for themselves, by throwing before them, for their sympathy and prayers, the millions of perishing pagans.* He should pray for the heathen; for the missionaries who have gone, and for those who are on their way, to pagan lands; for those institutions that are designed to sustain them; and that the church may feel her obligation to ransom the world from the dominion of sin. Thus let the missionary cause, in all its departments, be presented in the supplications of the sanctuary, and no assembly of Christians can long remain uninterested in a subject, which they are so often called to contemplate before the throne of grace, while their hearts are softened and sanctified by the spirit of prayer.

The minister of the gospel should also, occasionally, *PREACH* on the subject of missions. Let him show that the history of redemption is but the history of missions; that the history of the Bible is but an *inspired Missionary Herald*, leading back over ages of darkness and sin, and then tracing the advancement of virtue and religion, with the efforts of man and the blessing of God. He should exhibit the prophecies respecting events already fulfilled and the instrumentality of their accomplishment; and also those which point to the future, with the human agency which they involve. Let him declare from the word of God, the certainty of the universal spread of the gospel, with the high privilege allowed to man of uniting in a cause so sure and sacred.

He should trace the history of missions; show their influence on private character, domestic habits, and social life; on literature and the arts and sciences; on political and national prosperity. From this history he may show that the loud eulogium bestowed on Christianity is nothing but a just encomium on the cause of missions. While he thus traces the progress of civilization and Christianity, as identified with the labors of the Christian missionary, let him present the numerous remaining heathen tribes, and show from the history of evangelized nations, that their relief is found alone in the spirit of Christian missions.

* It is doubtful whether the gospel ever appears with stronger claims to the immediate and personal attention of men, than when its adaptedness to reach and remedy the moral evils of the *entire world* are most distinctly seen; and Christians can never feel more intense desire that their immediate and personal friends may be saved, than when engaged to extend salvation to all men.

To awaken attention to the cause of missions, as it now exists, and to secure its continued support, occasionally there should be given a history of the rise and progress of more recent missionary efforts:—how they originated, by what means they have been advanced, and to what results they have led. The numerous missionary stations, where the beloved men that have gone out from us now live and labor, should be spread out to view. The minister should lead his hearers into fields which they have cultivated, and let them see the arts of agriculture, manufactures, and commerce, introduced and flourishing among them. He should open before his hearers their schools, with hundreds of thousands of children, which they have taught to read; and conduct them to their sanctuary of worship—their communion tables; and point to those numerous death-bed scenes, where the converted pagan gives the last and highest testimony to the value of the gospel and the efficacy of missions.

The signal success which has crowned the missionary cause should be brought to relieve from the discouragement which the magnitude and difficulty of the work yet to be accomplished are liable to occasion. While all success should be referred to the grace of God, encouragement in the prosecution of the work should be presented by pointing to his sovereign power and purpose to effect its full accomplishment.

Let a minister thus imbibe and cultivate the spirit of missions, and preach and pray for the cause of missions, and present its claims to his people, and it will be impossible for them not to feel its importance; it will be impossible for the pious not to feel its strong claims upon their patronage and prayers; and that the day which shall show its full and final accomplishment, will be a day of fearful responsibility to those who refused to aid in its advancement.

With this preparation, the season which is consecrated to special prayer and effort for the cause of missions, by so large a portion of the Christian world will return with constantly increasing interest. A subject so presented from the pulpit; so commended to God in prayer; so full of sacred charity, and having such claims to Christian effort, cannot but secure the attendance and affectionate interest of Christians at the place where its character is more fully to be developed, its claims to be renewed, and the blessing of God, in a special manner, to be implored upon it.

No invitation that can be given, and no pressing demand for attendance, will secure a general respect for the season of the monthly concert for prayer, where such a preparation as has been mentioned is neglected. Many will not consider that object worthy of their time, their prayers, and their contributions, which is not presented in the solemnities of the Sabbath, and made important as a subject of pulpit discussion, and in view of which their minister does not appear to be deeply interested. If it is not made to appear connected with the gospel and the duties of Christians, it will not

secure the affectionate interest even of the pious. But where the course presented above has been adopted and systematically pursued, it is believed that no instance can be found, where the monthly concert for prayer is neglected, or where it returns without being a most welcome season to the church.

To give interest to the monthly concert, as well as to prepare the way for it, *almost every thing depends upon the minister.* To these meetings he must bring the missionary spirit. He should be full of the subject of missions. Howmuchsoever the spiritual necessities of his own people may press upon his heart, and a revival of religion may be required at home, let these meetings *always* be strictly of a missionary character:—as such, tightly conducted, in the spirit of the missionary cause, they are among the most powerful means of securing an immediate revival of religion.

Hints for conducting the Monthly Concert for Prayer.

As to the best method of conducting these meetings, there may be diversity of opinion, and circumstances may not justify the same course at all times and in all places. Yet what is best adapted to one people, will generally be found, substantially, best adapted to all.

1. First of all, as has been remarked, *Let the monthly concert for prayer be strictly a missionary meeting.* The information given; the exhortations made; the prayers offered, and songs addressed, should all be appropriate to the occasion.

2. *The minister should come prepared for the service of the monthly concert.* This preparation should not be made during the leisure hours of the day that precedes the meeting, but during the whole month. In all his reading of missionary intelligence and of benevolent operations; of Christian effort, privilege, and duty, the minister should have his eye on the monthly concert; and the interesting and important facts, so treasured up, should here be communicated to the people. With the subject of missions, he must be familiar, and be able to give the history of each missionary station; its establishment, growth, difficulties encountered, and the success which it has attained. Possessed of the most recent information, he should compare the present with the past, and thus encourage to new effort by the success which has crowned previous exertion; and by presenting new facilities and encouragements, lead to more expansive and efficient plans of operation. Acquainted with the wants of each missionary station, and each system of operation for the world's conversion, with what is essential to more vigorous and enlarged action, and with the views of the managers and agents of the cause, in its various departments, he will be prepared to enlist the feelings of his people to pray and contribute to further all the proposed objects of the most intelligent and enlarged enterprise. Thus enlisted in the *object* of these monthly seasons, it becomes their own, and they feel,

that their prayers and labors are identified with its existence and prosperity.

The minister should, at one time, give an extended history of some one mission; thus fasten the mind upon it separately, glancing perhaps very briefly at others and the whole subject, to magnify the importance of separate and distinct effort, as connected with the majestic enterprise of the world's conversion.

At another time, he should draw the picture of heathen ignorance, superstition, cruelty, and guilt; and then give a true and glowing description of what missionary labor has accomplished—how all private, domestic, and political prosperity stands connected with it; and that on this alone rests the emancipation of the world from ignorance, degradation, and death. He should enforce obligation and stimulate to effort by what has been accomplished; showing at the same time what remains to be done—what sacrifices, labors, and prayers are demanded.

Again, let the minister draw the character, the sacrifices, labors, perils, sickness, suffering and death of the foreign missionary:—what led to his choice of a missionary life, and the cheerfulness with which he left his home and his country: let him speak of his studies; the protecting providence of God on the sea; his introduction and first efforts in pagan lands; how he looked upon the heathen, wept and despaired; then reviewed the prophecies and the promises of God, and became strong and confident in the Lord. Let him tell what the missionary first saw among the heathen;—of his trials and labors, his failures and successes. Let him exhibit the feelings, with which he reviews his life when called to sickness and to death; and how the ashes of the Christian missionary hallow the spot where he died, and as he died, gave his last tribute of affectionate fidelity to the cause of missions to the heathen. And let him speak too, in just terms of female weakness and fortitude; of the widow and the offspring of the devoted missionary, so strongly claiming the prayerful remembrance and kind support of the friends of Christ and of humanity.

The minister should occasionally review the most formidable obstacles in the way of the missionary enterprise; the opposition of sceptics at home; the indifference of many in the church; avarice and indolence; the want of men well qualified for the work, and means adequate to its successful advancement; the obstinate resistance of the heathen; their numbers and prejudices; their distance and degradation, with their fast security in the chains of caste. With all these in full view, let him present the force of truth; the spirit of benevolence; the resources of the church; the prophecies, the promises, and the power of God, more than adequate to surmount every difficulty: that all these obstacles have often died away before the means of grace, and serve to show what efforts are to be made, what vigor and perseverance are required, and what will be the glory of the conquest when achieved.

There is one consideration, which should be repeatedly presented, which is, that missiona-

ries abroad are the accredited agents of the church at home; and the very article of *their commission* is our *pledge* of affectionate remembrance and kind support: and as the success of their labors is dependent, under God, on our prayers, the value and efficacy of their service, in a most important sense, rests in our hands. Thus, with their accredited and sustained agents abroad, Christians, through the grace of God, secured by prayer, may promote the salvation of heathen men, and each in person may fulfil the command of Christ, to preach the gospel to every creature.

Sometimes the minister should glance at all these subjects, and in addition to any specific information which he may have to give, crowd into a single evening, as far as possible, every thing that, in general, respects the cause of missions, and the various plans of Christian benevolence, and let his hearers become burdened with the overwhelming influence of this mighty subject.

3. While it is unquestionably the duty of the minister to communicate missionary intelligence at these seasons of prayer, and while much of their interest and value depend upon it, the expediency of reading largely from missionary papers and periodical journals, is very questionable. The time allotted is not sufficient for this minute detail, and more than this, if the missionary cause, in each distinct department, and occasionally other operations of benevolence, are thus *minutely* and *formally* presented, there is not only danger of becoming tedious, but of failing to stimulate the people to read for themselves. The minister should rather read extracts of a very brief character, and throw out, in *his own language*, in a condensed form, just sufficient to excite the desire of his people for a more full acquaintance with the subject, and thus prompt them to read and inform themselves in relation to the whole subject of Christian missions and of the world's conversion. He may open the way and create in them a desire for that information, which he would have them all possess. Indeed he should make the history of the church, in its present advancement, like the records of inspiration, a faithful delineation of God's gracious providence, an ignorance of which should be made to reflect on Christian character, as much as ignorance of the recorded history of the church in the word of God.

This method of communicating missionary intelligence, with occasionally brief statements of what is done at home; of benevolent institutions, of revivals of religion, and the increase of religious efforts, (all of which are adapted and may be shown to act, and be re-acted upon, favorably, by the cause of missions); with prayers, *short, comprehensive, and appropriate*, will seldom, if ever, fail to give interest to these seasons of devotion.

4. In connection with these religious services and this missionary intelligence, the pecuniary aid, necessary to sustain the cause of missions, should never be forgotten. It is not enough that we have an intelligent apprehen-

sion of an object and pray for its success. The method of attaining it must be pointed out, and an opportunity for practical exertion must be given, before the spirit of Christian benevolence can be satisfied. The alms and the prayers of the Christian must come up before God together.

And when the duty of a proper consecration of our worldly possessions to the service of God and the claims of the missionary cause are considered, and the essential connection between human instrumentality and the sovereignty of God is exhibited, a constant increase of pecuniary contribution may be safely anticipated. And when the minister urges this duty, of contributing to the cause of missions, upon his people, he must not be unmindful of the salutary influence of his own example, and not allow the value of his precept, persuasion, and prayers to be lost, and the cause which he advocates to be undervalued, by withholding from its support his own liberal contribution: nor should a thought be indulged, that extensive contribution to the cause of foreign missions, will diminish the support of religious and charitable institutions at home.*

There are many additional and auxiliary arrangements, which may be made in every congregation, by which the interest, thus excited, and the efforts thus created, may be continued and rendered more and more efficient. Various associations may be organized to secure this end. These must depend upon circumstances for the peculiarity of their arrangements; at the same time, there are some

* The advantages of cultivating a missionary spirit and of benevolent pecuniary contribution are as great to the minister and to his own people, as to the church of Christ at large and to the heathen. The minister is thus prepared to feel more and to do more for the conversion of souls at home; and he and his people have presented to them the best substitute for the more severe discipline which, in some form, the church requires.

The cause of *foreign missions*, urged upon the people for their sympathies and support, increases their *personal* interest in the gospel and augments their desires for the salvation of their children and friends at home. It advances every kindred cause. It enlarges the views and liberalizes the feelings of the people; and instead of endangering or diminishing their disposition and ability to sustain their own institutions and their own minister, it will enlarge their benevolence and increase their ability to do it. It is believed, that no minister ever suffered the loss of support from his own people on account of his exertions to secure from them efficient and enlarged aid for the cause of foreign missions; but that many have suffered for not doing it.

The cultivation of the spirit and the enforcing of the claims of the missionary cause, by the stated ministry, will do much towards diminishing the arduous and expensive labors of agents, who are now required to do that which in many cases might be done by the stated and permanent ministry. More than this, the exhibition of the missionary spirit, and these efforts, would present the missionary cause in a commanding and engaging attitude before the youth of their congregation and raise up among them a strong band of friends to its prosperity, and lead out from among them many who, like Harriet Newell and Gordon Hall, would go forth as missionaries to the heathen. This means, and men, and the heavenly spirit that would sustain them, might all be secured by an intelligent, active, and pious *missionary* ministry, and the fruits of ministerial and Christian exertion would be seen to rise and ripen all over the world.

general principles which should govern all. These associations should, as far as practicable, be made to agree with those of a similar character, already formed and in successful operation, in other congregations; and they should be so arranged as to secure the counsel and co-operation of the most influential, judicious, and aged of the community; to call into exercise the feelings and efforts of the young; and every member of society, as far as possible, should be induced to contribute directly to the cause of missions;—thus be made early and constantly to cherish desires for its prosperity.

The light in which the Missionary Cause is to be Viewed.

The grand object, which the spirit of missions contemplates, is the CONVERSION OF THE WORLD. The WORLD then, in the multiplicity and magnitude of its wants, should always be kept in view. Hence, the safe and salutary influence of contributing to the cause, as one general object, in preference to selecting any one separate mission, individual missionary, or family. One mission may be attended with special and peculiar embarrassments; the climate, pestilence, famine, or war may annihilate its prospects, and discourage all further efforts; and if the attention is confined to this alone, a fatal discouragement may succeed, and interest in the cause of missions generally may be sacrificed with it. An individual missionary or family may be cut off, or fail, as to prudence, or moral character, with consequences more disastrous still, and all efforts and expenditures there directed, may be lost. But in casting our contributions into one general fund for the promotion of missions among the heathen, and for this great cause, offering our daily prayers, partial failure will stimulate to new efforts and to wiser plans, while general prosperity and success will sustain from discouragement. If one missionary fails and dies, multitudes whom we support live and succeed. If one station is abandoned, others prosper and new ones are established. Not only so, but there is something peculiarly impressive and ennobling, in contemplating the claims of a world, to Christian sympathy and prayer, and such wide wastes of moral darkness will sustain the demand for the most enlarged support. Christians are more ready to engage in those enlarged enterprises, which are proportioned, in some measure, to the final object to be accomplished, than they are, to sustain an humble effort, which promises but little. Present one missionary; one family; one missionary station; this may interest deeply perhaps; but we easily estimate the amount required to sustain them, and we soon limit the extent of efforts and expenditures demanded. But present the whole army of missionaries, with their families, their schools, their wide extended operations, hundreds of missionary stations in various parts of the earth, the whole heathen world perishing in sin, and from every quarter sending their supplications for relief; and who can measure the amount of

expenditure and effort required? or who can answer this demand but with expanded liberality? Here is the only appropriate sphere of sympathy and action for that pure and boundless benevolence which reigns in the bosom of every child of God. As we contribute here, we are giving for a world, and we increase, not a solitary stream; we add, not to the deep current of the mighty river; but we swell the ocean that washes every shore; a world universal is blessed by our contributions and our prayers.*

The missionary cause, as far as practicable, should be presented and regarded, not as the cause of a sectional, party society, but as the great and endeared cause of Jesus Christ and of the church universal; the grand and leading cause, to which all others should be subordinate and auxiliary; and which, from its nature and design, is to unite the hearts and hands of all who love God and human happiness, and in its ultimate triumph and complete success, to give eternal joy to the saints of the MOST HIGH. *This single thought, A WORLD TO BE SAVED; to be saved by CHRISTIAN EFFORT;—this great work, the same which Christ commenced—*which is now doing and soon to be accomplished—the brief and uncertain period of human life, the only time allotted us to participate in this service, with eternity before us, to survey from the “sanctities of heaven,” the glory of such a moral achievement! If there is any thing that can arouse to effort; make labor easy; sacrifices cheerful; feeling high and strong; prayers, intelligent, believing, and ardent; this surely will do it. The time, the place, the service of the MONTHLY CONCERT, which concentrate all these efforts that bear upon the destinies of the world, must become a season of high and constantly increasing interest, to which the Christian will look with waiting anxiety, to hear something new from the cause he loves, and to which, he hastens to add another pledge of his affectionate fidelity, and to pour out his heart anew for the blessing of God upon it.

Confirmation of the foregoing Remarks.

In confirmation of what has now been advanced, may be adduced the history of an ecclesiastical association, in a section of this country, where forty years ago there was not an established Christian congregation, and the country around for hundreds of miles was an unbroken wilderness. Ten years ago, not one hundred dollars were contributed to the cause of foreign missions, and the monthly concert, if observed at all, was observed, rather as an ordinary meeting for prayer, than with special

* Cases have occurred and have been reported, where a limited sum was attempted to be raised, to aid in the support of a single missionary. This was found to be difficult and but little interest in the cause of missions existed. When this course was abandoned, the individual missionary resigned to the support of the general funds, the conversion of the world made the subject of prayer and contribution, it was found easy to raise double the amount before required, and a vast increase of interest in the cause of missions has resulted.

reference to the object for which it was originally formed. In but few instances, were contributions taken at the monthly concert in aid of foreign missions. This ecclesiastical association now embraces forty churches, most of which have been formed within fifteen years and are now small and feeble. Twenty-five of them only are supplied with the stated ministrations of the gospel—sixteen only are able to sustain pastors without foreign aid. In the churches of this association the rise of a missionary spirit has been recent and rapid.

Within a few years past, have been settled in some of the largest churches, pastors, who are specially interested in the cause of foreign missions. Some of them were early associated with the first missionaries from our country, and had been engaged as agents in the cause of missions. This cause held a prominent place in their prayers and preaching. They sought to diffuse information among their people; to raise and sustain the *monthly concert*. In their ecclesiastical meetings they recommended its observance, and among their people they enforced the duty of attending it and of contributing to the object for which it was established. One of their number they appointed to visit all the congregations in their connection, and to preach on the subject of foreign missions, to form associations, and to secure annual and monthly contributions to the cause of missions. As the result of their interest and efforts, the monthly concert for prayer is now the most highly prized and the best attended of any of the special seasons of religious worship. Numerous copies of the *Missionary Herald* are circulated; associations are generally well sustained; and contributions are made monthly in every congregation to aid the cause of missions.

In one congregation, where ten years ago there were not forty dollars contributed to this cause yearly, the resolution was adopted two years since to support one foreign missionary. And more than sufficient to do this has been easily secured. The monthly concert is always well attended, and an increasing interest is constantly manifested in the object for which it was formed. When some new feature of the missionary cause has been presented; some new occurrence of suffering or sacrifice on the part of foreign missionaries made known, the amount of contribution has been doubled to meet and relieve it. When brief extracts have been given from the *Missionary Herald*, numbers have been seen to step forward and request the work as permanent subscribers, and seemed impatient for its arrival. Indeed, it is obvious that the most commanding cause is that of foreign missions, while a reflex influence is exerted on all the kindred objects of Christian benevolence, and a liberal support is extended to them.

In a neighboring society, where, eight years ago, there were but two families of prayer; not a benevolent institution of any kind; no *monthly concert*, and no efforts to extend the gospel abroad; systematic exertions, on the plan suggested above were commenced and followed with unexpected success. That small

society, the last year, contributed four hundred dollars to the cause of foreign missions, and this year they have resolved to raise sufficient to sustain one missionary abroad. The monthly concert is declared to surpass in interest every other extraordinary service upon which they are permitted to attend. Most of the families of the church read the *Missionary Herald*, and from them two have gone as missionaries to the heathen.

Another congregation, (whose pastor, in a remote section of the country, organized the first missionary association on the present approved plan of auxiliaries to the American Board of Commissioners for Foreign Missions, and which has advanced with increased efficiency from the time of its formation,) in which, eight years ago, there was not even a contribution taken for the cause of foreign missions, at the monthly concert, now surpasses both the congregations above mentioned in its contributions to the missionary cause.

As the result of this system of efforts, the churches of this association, the past year, have contributed about seven thousand dollars to the cause of domestic and foreign missions; sustained twenty young men in preparation for the ministry; given more than two thousand dollars towards supplying the country with Bibles; contributed largely to the object of foreign tract distribution; and every other benevolent society has been generously remembered; while the disposition and ability to sustain their own more private institutions, have constantly been increasing. In no case has the *monthly concert* been known to decline, or interest in the cause of missions to abate. One of the most valued and endeared pastors in this connection, has left his charge and gone to the heathen; another is permanently engaged in the cause of missions among the churches in this country, and a number of young men are now preparing themselves for the service of the church abroad.

And should it be asked, is there corresponding piety to sustain this example of benevolent exertion? To this question it may be replied, that every church, within four years, has been blessed with a revival of religion; between two and three thousand have been admitted to the communion of the churches, and God in his mercy has preserved them in peace and harmony. The wilderness is made to blossom as the rose, and the precious promise is fulfilled, *that they which water shall be watered again*.

Let the churches of our land follow the example of these congregations, which have arisen, almost before the wilderness passed away, and there will be wanting neither men nor means, to carry the gospel to every family on the face of the globe; and then, too, there will be no want of interest in *that precious season*, which assembles the Christian world, to pray for the universal reign of Jesus Christ. *This shall soon become the time—the place*, to celebrate the Jubilee of the world's emancipation from sin and death.

What minister of Christ, what Christian, what philanthropist, can refuse to meet the

claims which such considerations urge? Here is the sphere, the appropriate sphere, where the minister may act worthy the heavenly commission of his master: where the Christian may obey the command of Christ and prepare for heaven: where the philanthropist may wisely expend his charity to raise and bless mankind. Not to the Christian and the Christian minister alone, would we put the question, Is there nothing here to interest and stimulate you to effort? but to the philanthropist, the scholar, the statesman, the friend of political economy, we would put the question, Is there nothing here to interest you? Before you, are six hundred millions of heathen, of your own species, whose influence is lost, and worse than lost, to the world; who yield no

revenue to its wealth, its intelligence, nor its happiness. We urge the question, Shall all this physical and moral power be lost? Is it no object to redeem and raise, to enlighten and save these wretched millions? Is it no object to create, as it were, a world of mind and of moral feeling; to prepare for endless life a countless crowd of immortal souls?

As ministers, as Christians, and as men, God holds us responsible, and calls upon us to awake at once to the grand enterprise of saving the world from sin and death. And happy shall they be, and only they, to whom, amid the scenes of the judgment, Christ shall declare, *as much as ye have done it unto the least of these, ye have done it unto me; enter ye into the joy of your LORD.*

American Board of Commissioners for Foreign Missions.

EMBARKATION OF MISSIONARIES.

THE Rev. John B. Adger and wife, from the State of South Carolina, destined to the Armenians at Smyrna or Constantinople; the Rev. Samuel R. Houston and wife, from the State of Virginia, destined to the island of Seio; the Rev. Lorenzo W. Pease and wife, from the State of New York, destined to the island of Cyprus; and the Rev. James L. Merrick, from the State of Massachusetts, destined to the Mohammedans of Persia, received their instructions from the Prudential Committee, at the church in Essex-street, Boston, on Sabbath evening, August 17th. On the 20th they embarked at Boston for Smyrna, in the brig Pedang, capt. Williams.

RETURN OF MR. ABEEL.

REV. David Abeel, missionary of the Board in Siam, arrived in New York, September 6th. He left Siam on account of impaired health, and returned by the way of England.

DECEASE OF MR. LOCKWOOD.

REV. Jesse Lockwood, of the Arkansas Cherokee mission, died at Dwight, on the 11th of July. An obituary notice will be given in a future number.

A daughter of Mr. Jacob Hitchcock died at the same station, on the 6th of July, at the age of five years.

Other members of the mission family have suffered from sickness, and great mortality has prevailed among the Cherokees.

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS.—The *Auxiliary of the Essex South Conference of Churches*, held its annual meeting at Lynn, July 9th. The annual report was read by the Rev. G. Cowles, Secretary, and the audience was addressed by

Rev. William Adams, and by Mr. Greene, one of the Secretaries of the Board.—Hon. William Reed, *President*; Rev. George Cowles, Danvers, *Secretary*; Mr. Joseph Adams, Salem, *Treasurer*.

MAINE.—The annual meeting of the *Auxiliary of York County* was held at Biddeford, June 4th. After the reports of the secretary and treasurer had been read, the audience was addressed by Rev. Messrs. Johnson, Fuller, Fiske, and Adams.—Rev. Charles S. Adams, Wells, *Secretary*; Charles W. Williams, Kennebunk, *Treasurer*.

ANNUAL MEETING OF THE BOARD
The Twenty-Fifth Annual Meeting of the Board will be holden in the city of Utica, State of New York, on Wednesday, the 8th day of October next, at 10 o'clock in the forenoon. Sermon by the Rev. Dr. Spring, of New York.

Donations,

FROM AUGUST 11TH, TO 31ST, INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.

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Albany, S. Van Rensselaer, 100;	
ackn. in July, p. 270.	
Belleville, N. J. Mon. con. in R. D. chh.	25 00
Bloomington, Gent. of R. D. chh. to constitute Mrs. LOUISA VAN VECHTEN an Honorary Member of the Board,	100 00
Bridgepoint, Harlington, N. J. Mon. con. in R. D. chh.	10 00
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Lebanon and White House, Mon. con. in do.	14 00
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Rhinebeck, Fem. for. miss. so.	40 00—240 83
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James Adger, Charleston, S. C. Tr.	
For miss. to Asia Minor,	500 00
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Catskill, O. Day, to constitute	Porter, Tr.
GEORGE B. DAY and CHARLES	
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inople, 100); to constitute Mrs.	
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ter, to constitute HENRY M.	
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Le Roy and Bergen, 2d cong. chh.	7 00
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Parma and Greece, Cong. chh.	7 56
Pembroke, Presb. chh.	10 75
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Rochester, 1st presb. chh. 110;	
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Clinton, Mrs. F. Taylor, for Philip	
Taylor in Ceylon, 30; for fe-	
males in India, 20;	50 00
Fayetteville, Mon. con.	50 00
Lisle, Fem. cent so.	20 60
Madison, Mon. con.	12 00
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Marshall, Cong. so. (of which to	
constitute Rev. R. MONTGOM-	
ERY DAVIS an Honorary Mem-	
ber of the Board, 50.)	59 22
Mexico, Presb. so. 47.42; av. of	
beads, 2.58; to constitute Rev.	
WILLIAM B. STOW an Honorary	
Member of the Board,	50 00
New Berlin,	18 50
Paris, J. Judd,	12 00
Richland, Mon. con.	8 75
Richville, Cong. so.	8 00
Rome, 1st presb. so.	10 51
Russia, Mon. con.	8 25

Salina, Mon. con. in presb. so.	10 00
Shineau, Mon. con.	3 00
Springfield, Mon. con.	12 00
Utica, 1st presb. so. Gent.	95 11—418 13
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
Castleton, Gent. 3; W. Dennison, 10; 13 00	
Middletown, Mon. con. in cong. chh. 11 00—94 00	
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
N. Coventry, Gent. 29.25; la. 18.38;	47 63
Western Reserve, O. Aux. So. Rev. R. Nutting,	
Hudson, Tr.	
Detroit, Mon. con. for Joshua	
Moore and N. M. Wells at	
Mackinaw, 24; E. P. Hastings,	
30; Mrs. Hastings, 5;	59 00
Euclid, Mrs. S. Shaw, 10; A. Cady,	
5; Mrs. Cady, 5; mon. con. 15;	
indiv. 2.12;	37 12
Hinckley, W. W.	1 00
Pontiac, Mon. con.	14 50
Royal Oak, Mon. con.	2 50
White Pigeon, Mon. con.	20 00
Portage co.	
Atwater, Indiv.	2 34
Hudson, Rev. HARVEY COE,	
which constitutes him an	
Honorary Member of the	
Board,	50 00—52 34—186 46
Total from the above sources,	\$3,289 30

VARIOUS COLLECTIONS AND DONATIONS.

Amherst, Ms. Miss. so. of the college,	59 00
Ann Arbor, M. T. Mon. con.	11 00
Auburn, N. Y. So. of inquiry in theol. sem.	
10.27; R. S. 5; Mrs. R. 5; Mrs. H. 2; E.	
W. 1; a friend, 25c. chil. of J. B. H. 1;	24 32
Bridgeton, Me. Mon. con. in S. par.	17 00
Burlington, Vt. Four children,	95
Castine, Me. La. for miss. asso.	94 80
Chelsea, Ct. Sab. sch. miss. asso. for sch. in	
Syria,	129 00
Clinton, N. Y. Chil. of sab. sch. for hea.	
chil. in Siam, 4; av. of rings, fr. a little	
child, 1;	5 00
Dorset, Vt. Mon. con. in cong. chh. 12.86;	
sub. 6.30; la. cent. so. 11.28;	36 44
Dover, N. H. Juv. so. for Hubbard Winslow	
in Ceylon,	20 00
Dover, Ms. Indiv.	4 00
East Hampton, N. Y., N. Gardiner, for tracts	
for Ceylon,	50 00
Fayetteville, Pa. Mon. con.	20 00
Fishkill, N. Y. La. of 1st presb. chh. to con-	
stitute Mrs. SARAH A. L. ARMSTRONG an	
Honorary Member of the Board, 100; ded.	
am't prev. paid, 50;	50 00
Genoa, N. Y. Juv. so. for miss. to Cyprus,	8 00
Groton, Ct. Mon. con.	4 00
Hadley, Upper Mills, Ms. Mon. con.	22 50
Hopkinton, N. H. Gent. asso. 20.65; mon.	
con. 13.08;	33 73
Iredel co. N. C. Faber for miss. asso.	22 00
Leominster, Ms. Mon. con.	15 00
Manchester, Vt. Burr seminary,	8 42
Meriden, N. H. Members of Kimball union	
acad.	21 62
Northville, N. Y. Chil. for miss. to Cyprus,	50
Orange co. N. Y., A friend,	5 00
Perry, N. Y. 1st presb. chh.	48 00
Petersburg, Va. Mon. con.	12 50
Pittsburgh, Pa. J. A. 5; W. A. A. 5; R. B.	
C. 10;	20 00
Pittsfield, Ms. A friend,	3 00
Portsmouth, N. H. Juv. so. 3d pay. for Har-	
riet Putnam in Ceylon,	20 00
Potsdam, N. Y. Chil. of mater. so. for chil.	
of missionaries,	2 00
Princeton, Ms. Mon. con. in Rev. Mr. Phil-	
lips's so.	16 00
Sag Harbor, N. Y. Mon. con. and for. and	
domes. miss. so.	25 00
Salem, Ms. United mon. con. in Howard-st.	
chh. fr. May 1833 to Aug. 1834,	74 02
Schenectady, N. Y. La. sew. so. of Dutch	
and presb. chhs.	30 00
Smithtown, N. Y. Presb. chh.	7 75

<i>Seema, N. Y. Young ladies,</i>	50 00
<i>Stoughton, O. Child of presb. sch. for</i>	
<i>miss. to China,</i>	5 00
<i>Upper Freshfield, N. J. Mon. con. 70c. C. W.</i>	
<i>W. 5;</i>	5 70
<i>Warren, O. Sab sch. chil.</i>	6 00
<i>Wilmington, Ms. La. for miss asso.</i>	36 70
<i>Winchester, Va. D. Gold, 20; G. B. 5; W. S.</i>	
<i>2.50; S. R. 2.50; mon. con. in presb. chh.</i>	
<i>18.51;</i>	48 51
<i>Woodbury, Ct. La. sew. so. for ed. of hea.</i>	
<i>chil. in Bombay,</i>	28 64

Whole amount of donations acknowledged in the preceding lists, \$4,312 60.

LEGACIES.

<i>Chelsea, Ct. Miss Sally Lathrop, by D. Rip-</i>	
<i>ley, Ex'r,</i>	100 00

FROM SEPTEMBER 1ST, TO 10TH, INCLUSIVE.

<i>Central Board of Foreign Missions,</i>	
<i>James Gray, Richmond, Va. Tr.</i>	440 32
<i>Essex co. N. J., Aux. So. T. Frelinghuys-</i>	
<i>sen, Tr.</i>	59 10
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
<i>Cairo, Mon. con.</i>	8 05
<i>Catskill, C. Day,</i>	5 00
<i>Coxsackie, Mrs. JOHN L. BROWN,</i>	
<i>which constitutes her an Hon-</i>	
<i>orary Member of the Board,</i>	
<i>100; ded. am't paid prev. 25;</i>	75 00
<i>East Windham, Big Hollow,</i>	
<i>Mon. con.</i>	4 00—92 05
<i>Newfolk co. Ms. Aux. So. Rev. E. Burgess, Tr.</i>	
<i>Dedham, 1st chh. 30; S. par. 52.32; 22 32</i>	
<i>Dorchester, 2d par. Gent. 110;</i>	
<i>la. 60; juv. asso. for Mary</i>	
<i>Codman in Choctaw nation, 30; 200 00</i>	
<i>Village chh. Gent. 37; la. 30.70;</i>	
<i>mon. con. 17.30;</i>	85 00
<i>Medfield, For. miss. asso.</i>	30 00
<i>Medway, E. par. 7.11; W. par. 8;</i>	15 11
<i>Milton, Gent. 20.64; young la. 30;</i>	50 64
<i>Quincy, La. evang. miss. so.</i>	8 50
<i>Roxbury, Spring st. mon. con.</i>	8 65
<i>Sharon, La. and mon. con.</i>	25 00
<i>Stoughton, Evang. chh.</i>	35 00
<i>Walpole, Mon. con.</i>	22 50

	512 72
<i>Ded. am't prev. ackn.</i>	62 11—500 61
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>	
<i>Dighton, Gent. 10.50; la. 12;</i>	22 50
<i>Fall River, Miss. so.</i>	200 00
<i>Seekonk, Gent. 17.83; la. 28.37;</i>	46 20
<i>Taunton, Gent. 19.52; la. 9.36;</i>	
<i>sew. so. 43 46; mon. con. 15.75;</i>	88 09—356 79
<i>York co. Me. Aux. So. C. W. Williams, Tr.</i>	
<i>Wells, 1st par. Gent. 33.20; la.</i>	
<i>21.67; mon. con. 35.63; la. sew.</i>	
<i>so. for Eleira Hurd Clark in</i>	
<i>Ceylon; 20;</i>	110 50

Total from the above sources, \$1,559 37

VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y. 4th presb. chh. 79.16; mon.</i>	
<i>con. in 2d chh. 22.49;</i>	111 65
<i>Athens, Ga. Mon. con. in presb. chh. 40;</i>	
<i>Mrs. M. Nason, 1.70;</i>	41 70
<i>Bangor, Me. Mon. con. in Howard-st.</i>	
<i>cong chh.</i>	35 74
<i>Brookline, Ms. Mon. coll. for ed. in Greece,</i>	2 00
<i>Charl. us. Va. Coll. in Village chh.</i>	18 50
<i>Colchester, Ct. Mrs. M. C. and A. J. C. 2d</i>	
<i>pay. for George Chapman in Ceylon,</i>	20 00
<i>Cooperstown, N. Y. 2d presb. chh.</i>	25 00
<i>Dorset, Vt. E. Barrows,</i>	5 00
<i>East Lyme, Ct. La. benev. asso. 7; contrib.</i>	
<i>in cong so. 3;</i>	10 00
<i>Goschland, Va. Coll. in Byrd and Providence</i>	
<i>congs.</i>	2 04
<i>Hamilton, Union, N. Y. Chh.</i>	14 00
<i>Hamover, Va. Miss C. Dabney,</i>	9 00

<i>Hartford, Ct. La. sew. so. for Nathan Strong</i>	
<i>in Ceylon,</i>	20 00
<i>Holliston, Ms. Fem. benev. read. so. for</i>	
<i>Choc. miss.</i>	10 00
<i>Keene, N. H. Heshbon so. for Elizabeth W.</i>	
<i>Barstow at Harmony,</i>	30 00
<i>Kingsbury, N. Y. Indiv. 2d ann. pay. for</i>	
<i>support of a missionary, viz. D. Robertson,</i>	
<i>to constitute Rev. JOEL WOOD an Hon-</i>	
<i>orary Member of the Board, 50; S. S.</i>	
<i>Wells, 30; indiv. 33;</i>	113 00
<i>Lynchburg, Va. Coll. in presb. chh.</i>	7 00
<i>Macon, Ala. Rev. S. H. Smith,</i>	2 03
<i>Marblehead, Ms. Gent. asso.</i>	139 00
<i>Newbern, N. C. Mon. con. in presb. chh.</i>	5 00
<i>New York city, A friend,</i>	1 00
<i>Northampton, Ms. 1st mite so.</i>	7 34
<i>Parsippany, N. J. Read. and sew. so.</i>	15 00
<i>Philadelphia, Pa. Ceylon infant sch. so. 100;</i>	
<i>Indian so. of 1st presb. chh. Northern Lib-</i>	
<i>erties, 30;</i>	130 00
<i>Pickens Dist. S. C. Coll. in Carmel chh.</i>	
<i>for Maharrata hea. chil.</i>	8 00
<i>Porkatao, Va. Mon. con. in presb. chh.</i>	3 00
<i>Salem, Ms. Mon. con. Aug. in Tab. chh.</i>	4 00
<i>Swanville, Me. Orphan miss. so. to consti-</i>	
<i>tute Rev. SILAS McKEEN of Belfast an</i>	
<i>Honorary Member of the Board,</i>	50 00
<i>Tazewell co. Va. Mrs. McIntyre,</i>	5 00
<i>Waterford, Ms. Mon. con.</i>	16 10
<i>Watertown, N. Y. Benev. asso. viz. Adams,</i>	
<i>Chh. 26.22; Cape Vincent, Chh. 4; Copen-</i>	
<i>hagen, Chh. 1.31; Leyden, Chh. 14.75;</i>	
<i>Lowville Village, Chh. 10.02; Martins-</i>	
<i>burg, Chh. 3.50; North Adams, Fem.</i>	
<i>benev. so. 10 02; Oxbow, Chh. 10.57;</i>	
<i>Kodman, Chh. and cong. 5.22; Woodville,</i>	
<i>Chh. 50c.</i>	87 31
<i>Williamstown, Ms. Coll. in sab. sch. in Zoar,</i>	2 00
<i>Unknown, A friend,</i>	150 00

Whole amount of donations acknowledged in the preceding lists, \$2,651 75.

LEGACIES.

<i>Flatbush, N. Y. Peter Stryker, by Rev. T.</i>	
<i>M. Strong, Ex'r,</i>	419 37

DONATIONS IN CLOTHING, &c.

<i>Brookline, Ms. Clothing, etc. fr. Kingsbury</i>	
<i>so. for Candy's Creek,</i>	7 00
<i>Brunswick, Me. A box, fr. females, for Tus-</i>	
<i>carora miss.</i>	
<i>Chick, Ms. Clothing, fr. indiv. for Rev. R.</i>	
<i>Tinker, Sandw. Isl.</i>	10 00
<i>Cooperstown, N. Y., A box, fr. fem. miss. so.</i>	
<i>for Mackinaw.</i>	
<i>Heath, Me. A box, fr. ladies, for Yellow Lake,</i>	44 33
<i>Happy Chris. Depos. Ms. A box, fr. sew. so.</i>	
<i>Belchertown.</i>	
<i>Jacksonville, Illi. Clothing, fr. indiv. for</i>	
<i>Ojibwa miss.</i>	
<i>Madison, O. Clothing, etc. fr. N. Wood, for</i>	
<i>Rev. R. Tinker, Sandw. Isl.</i>	20 00
<i>Northampton, Ms. A bundle, for Rev. H.</i>	
<i>Bingham, Sandw. Isl.</i>	
<i>Philadelphia, Pa. A box, for Rev. W. Ram-</i>	
<i>sey, Bombay.</i>	
<i>Fruitburgh, N. Y. A box, rec'd at Cat-</i>	
<i>araugus.</i>	
<i>Ripley, N. Y., A box, rec'd at do.</i>	
<i>Utica, N. Y., A box, fr. ladies, for Mackinaw.</i>	
<i>Watertown, N. Y., A box fr. ladies, for do.</i>	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.